The Missionary Herald

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AND now China contemplates plunging into the great war; and for the purpose of winning place in the Conference of Powers that may attend its settlement. There is no plea of national defense as compelling the act; nor of national injury or grievance as prompting hostilities; nor of an outraged humanity that cannot brook the treatment which the Central Powers have accorded small and defenseless states. There is, to be sure, a formal protest against the ruthlessness of Germany's declared policy of submarine warfare. But the real reason why China must embroil herself in the European conflict is recognized to be that she may prove herself an active and sovereign Power, one to be reckoned with by these other great Powers, and entitled to a seat in the councils where world affairs are settled.

China's Claim to be Heard

Verily the motives that animate the belligerents in this war are sadly mixed. One can hardly blame China for shrewdly calculating the political advantage that may accrue to her as a participant, in view of the national schemes, the diplomatic aims that are covertly pushed behind this curtain of war. There is grim humor, which quickly provokes shamefacedness, in the fact that China has concluded if she is to hold her own with the great Christian nations of the world she must engage in war; otherwise she is clearly out of it.

In spite of the clever assumption that the United States, for lack of adequate army and navy, is "China-fied," it is to be remarked that the comparative impotence of China is not due mainly to her military weakness, but to such deeper troubles as the lack of moral integrity in the mass of her officials, a meager and undeveloped spirit of patriotic devotion on the part of her people, provincial jealousies, sectional rebellions, and a traditional inability to get together and pull together. The appearance of another spirit in the new China, a national consciousness and a growing patriotism, are signs of the times more promising for China's safeguarding than the increase of her armies and the purchase of more guns.

SEVERAL most welcome signs appear that Turkey is not disposed to break relations with the United States. Her acceptance of the consuls transferred to her domain from German posts, and her yielding to the refusal of this country to accept her renewed declaration abolishing the capitulations are reported in the public press. Advices to the Board Rooms from representatives in Turkey indicate some relaxing of the tension, less oppression, easier administration of relief work, freer communications; in short, a more considerate temper on the part of officials and a rising desire to insure friendly contacts with Americans and American interests. Recent assurances that the Turkish government's taking over of mission buildings and premises was only a temporary and war measure, and that there was no thought of permanent possession, are straws that show how the wind is blowing.

Is It a Lull or an End?

If the success of British and Russian arms in Mesopotamia continues (the taking of Bagdad must have been a staggering blow to Turkey), and if it becomes apparent that the Ottoman Empire is being crushed *from the East*, as was never anticipated, there is no telling what may happen. The

collapse and flight of the government at Constantinople might follow. It is possible to imagine scenes of disorder and even of anarchy occurring. But at present writing, mission life and interests in Turkey seem calmer and more protected than at any time during the war.

Bushido or Bernhardi

IT is significant that Japan resents so warmly the intimation that she might desert the Entente Powers, with which she has been allied, and join Mexico in siding with Germany, in the event of the latter's entering upon war with the United States. The idea is intolerable to Japan, she declares; if for no other reason because of the treaties of alliance she has made that she could not break. She can only fulfill them unfalteringly so long as they run. Her Bushido, or moral code, would not permit her to think of any other course. She regards it as an insult that any one should suppose she would violate these agreements, even if it were to her advantage so to do. Her national honor is at stake upon her keeping her pledged word. This she will do absolutely, and to the last moment that the treaties bind.

All of which is most gratifying as a revelation of Japan's sense of honor. But what a reflection it is upon the principles of the imperial government of Germany, which seems to have accepted that idea of the State Bernhardi openly avowed, that makes it superior to moral considerations and "scraps of paper," a law unto itself, having no higher consideration than its own advantage. It is sobering and humiliating to find the code of a pagan nation taking higher ground than that of one which confidently calls itself Christian.

Japan's Gracious Act

IT is reported in authorized dispatches from Tokyo that the Emperor of Japan has detailed the cruiser *Azuma* to transport to this country the body of the late Ambassador Guthrie. If the report is confirmed, it will witness anew to Japan's friendly feeling toward the United States, and her quick desire to do all that she can to substantiate and emphasize that feeling. It is a shame that the racial prejudices of a certain section of America and the activities of a sensational and jingo press should be all the time thorning Japan and suggesting that she threatens to become our enemy.

We cannot be too thankful for our missionaries in Japan, who, in addition to their direct work in their stations, are in general interpreters of the United States in the Island Empire; who declare and exhibit the better mind of America, and in turn interpret to this land the spirit of our ambitious but friendly neighbor across the Pacific. Long life and increasing power to men of good will on both sides of the sea!

Saving a Race

AMERICAN Christianity has undertaken an immense task in endeavoring to provide relief for those subject races of Turkey upon whom have been wreaked the atrocities of the last two years. This field of relief has been naturally and peculiarly committed to America. Belligerent lands have had their own destitute multitudes, or have been under special obligation to aid sufferers among their allies. The United States has large investments in Turkey, chiefly in men and institutions engaged in working for these subject peoples. It was inevitable that when the blow fell the appeal for help should come here directly and importunately.

Thanks to the United States ambassadors in Constantinople and the government at Washington, the American people as a whole have steadily been kept informed as to the awful conditions, and repeatedly urged to succor the perishing. Thanks to the American Committee of Armenian and Syrian relief, these appeals have been systematically pressed, local relief committees organized, streams of gifts

stimulated and guided, and all administered without cost or confusion, until, according to latest reports, $2,733,515.28 have been received and forwarded to the six distributing centers in Turkey, Syria, Russia, Persia, and Egypt, whence the refugees could best be reached. There, thanks to United States consuls, missionaries of several Boards, notably the American Board, and in particular to W. W. Peet, treasurer of our Turkey Missions, the funds were received and administered with tireless care and devotion. It is within bounds to say that no such relief fund was ever dispensed more economically or efficiently. Our columns within the past two years have told many and moving stories of what has been done through this relief work. Hundreds of thousands of lives have been saved; 10,000 orphans are reported as reached from one center. Homeless, destitute, and starving humanity, in incredible numbers, has been caught on the brink of death and kept alive. A superb work of rescue has been accomplished by American generosity at home and by American devotion where these refugees are stranded.

Seeing It Through

So much has been done. Are we to see it through? That is the question that presses. For the need increases and the situation grows yet more desperate. Thousands upon thousands have been saved—so far. They must still be cared for. And new thousands are appearing, coming out of their hiding places, wearily trailing back from the desert regions to which they were deported; women and children in appalling numbers. There are listed 300,000 destitute Armenians in Turkey; the estimates indicate at least 200,000 more in that land. There are 250,000 suffering Greeks to be considered; and as many Armenians in the Russian Caucasus; 1,000,000 Syrians and Assyrians in Syria and Palestine; 50,000 Assyrians in Persia; uncounted multitudes on every side, all in desperate case, and needing aid if they are to be kept alive till they can get started again on the road of self-help.

The American Committee of Armenian and Syrian Relief is addressing itself with courage and determination to its task. It has recently undertaken to double its publicity and soliciting work (all met from private sources and without entrenching on the relief funds). The New England Committee, working its region in cooperation with the National Committee, and under the lead of Dr. W. Nesbitt Chambers, its secretary, is endeavoring to secure pledges of $100 a month for a term of months, so as to keep alive and to tide over 100,000 of these starving people. Some such pledges have come. It is suggested that groups of smaller givers may unite in taking one of these shares. Contributions of any size are welcome.

Approaching a Human Heart

How does a missionary go about the matter of making converts to Christianity? With ignorance, stupidity, and cold disregard of feelings, if one were to believe some of his critics. There are those who delight in charging the workmen in this field with not knowing their business; with lack of understanding, of sympathy and of tact.

Doubtless some missionaries have so erred; doubtless some err still. But the whole tendency of missionary endeavor is in the other direction. It is to get the native point of view; to find what ideals and motive forces have come to him from his present faith; to seize and build upon correspondences between Christianity and the religion of the land; to minister to the unsatisfied cravings of burdened or anxious hearts.

Those who hold the popular fallacy that missionaries ride roughshod over established habits of thought, or those who may run across such as hold that notion, will do well to read the latest

issue of the Envelope Series, out April 1, in which Rev. Giles G. Brown, of the Ceylon Mission, and just now acting secretary in the New York office of the American Board, describes, under the title, "Dawn in Sinnatamby's Soul," just how he sets about winning a Tamil Hindu gentleman to consider the claim of Christianity. It is a vivid sketch that shows in detail the steps by which progress is made in securing attention, confidence, interest, and response.

Incidentally, it is to be noted that this April issue begins a new volume of the little quarterly. At ten cents a year it is a wonder. Why not subscribe now?

Liberal Subscribers

IT is not often that we refer to the liberality of our subscribers; but of late we have had so many evidences that readers of the *Herald* have the needs of the Board on their hearts, that we are constrained to mention several cases in point. During the past two months there have come to our treasury eighteen gifts ranging from $500 to $25,000. Of the eighteen donors, we find that all but two are regular subscribers to the *Missionary Herald.* Just how much they have been influenced by our editorial and news articles we do not know, but if we may judge from the rather intimate knowledge they show of the Board and its work, it is safe to assume that this magazine has played a very large part in enlisting and developing their interest. How much this means to the Board may be inferred when we state that the sixteen gifts referred to were for the following amounts: $500, $25,000, $2,500, $10,000, $500, $880, $1,000, $500, $1,200, $1,000, $900, $2,000, $1,000, $1,000, $500, $20,000. If we should list the multitude of smaller gifts which come to us from subscribers, the showing would indeed be an impressive one. Again and again we are impressed by the fact that the only sure basis for liberality towards the Board is an intimate acquaintance with the work of our missionaries.

Is It Worth While?

THE deputation to Ceylon, Secretary and Mrs. Edward Lincoln Smith and Mr. and Mrs. Franklin H. Warner, just before leaving India for their journey homeward, sent to the *Dnyanodaya* (the Marathi Mission paper, published at Bombay) an article in which they express their convictions regarding missionary work in that land. They recognize that it is a century old; that many lives have been sacrificed in an unfavorable climate; many missionaries who have broken down under the strain of work in that land; much money for which there was call and opportunity enough in the homeland, all have been invested in this Christian work in India. To one who travels about the country, then, the question naturally arises whether all this effort and sacrifice are worth while; whether the aim is possible of realization; whether we are doing well to seek to unsettle India's religious convictions and practices with the idea of substituting something better.

Meeting the last question first, they reply that no candid and thoughtful person can go about India without realizing that the people of the land are largely deluded in their idea of God. Multitudes are misled for profit by their religious teachers. The result is inevitably a debasing effect upon Indian character. Current ideas of God serve as a fatal obstacle to progress in all realms. Moreover, with the rapidly increasing contact of India with the outside world, the tendency is to produce a large number of Indian skeptics. This situation cannot be avoided unless India accepts Christianity. No other religion can replace the old.

With regard to the possibility of realizing the aim of missions, it is inherently no more difficult to win India or China to faith in Christ than for the early Christian missionaries to win Europe or Britain. Moreover,

results that have been achieved are evidence of the practicability of the task. Abundant proof is at hand that Christianity is neither unfit for India nor a misfit in India.

Supporting and crowning the argument is the conviction that this missionary work is in accordance with the teaching and will of Christ.

No other conclusion is possible than that American Christians are on the right track in making their gifts and sacrifices to win the Indian people to faith in Jesus Christ. Indians now welcome the various philanthropic factors of the missionary enterprise, and more and more are coming to welcome that which lies behind the philanthropy, *viz.*, faith in Jesus Christ.

Los Angeles, June 26—July 3

ONLY three months more and the clans will be gathered at Los Angeles for the biennial meeting of the National Council and the annual meetings of our National Benevolent Societies. It is time to be getting ready, especially for those who must cross the continent. The people of the Pacific coast may be able to start East at a day's notice. They make nothing of boarding a train for a trip to New York or Washington; or so it appears to our astonished eyes. But to dwellers on the Atlantic seaboard it is a long, long way to California; to undertake going thither requires thought, planning, much study of routes; even more, it is likely, of ways and means.

Therefore it is time to begin to get ready. When the unusual date was fixed for these meetings, it was argued that a larger number would be able to attend in the summer; that busy laymen would be more likely to leave their business then than in the autumn; that ministers would prefer not to interrupt their fall undertakings, and would arrange their summer vacations so as to take in Los Angeles; that those who would like to combine an excursion with attendance upon our great denominational meetings would much prefer the summer season for the trip.

These arguments are now to be put to the test. Are they to be proved true? Will there be a large attendance of laymen and pastors, and of the chief women not a few? So we hope; and so we say, *make your plans now.* It will be a great and memorable meeting; of that there is no doubt. The gathering momentum of the Tercentenary Campaign will give it drive and point. It is likely to mark an epoch in our denominational life. No one who can possibly attend should fail to be there. Full information as to routes, rates, and arrangements can be obtained from the office of the Secretary of the National Council, Congregational House, Boston.

At the First Milestone

BY the month of June the churches will be slackening with the summer languor. No extra or specially vigorous measures will then be pushed. It's time to ask about the Tercentenary campaign. One year—one working year—nearly over. How far along is the campaign in your church? What about the five aims? Have you made substantial gains in one or all of them?

It would be well if all our churches were to take stock in this matter before the summer vacations occur. There is time yet, if one goes right about it, to redeem the year. It would be a gain to make such a review of what's been done and what's been left undone as should lead to some definite and practical plans for next year.

That minister and that layman will be happiest at Los Angeles who can declare that their churches have been up and doing in this movement to consolidate Congregationalists for a mighty advance.

Put first things first.

The Unquenched Evangel

WHILE the thoughts of men in Europe are largely turned to the matter of killing other men, and enormous undertakings to that end are under way, it is good to realize that

over wide areas in Asia new and increasing attention is being paid to the matter of saving men. The Christian people of India, China, and Japan are at this very time engaged as never before in proclaiming the gospel, carrying it to individual hearts, pressing it home, and seeking to secure its acceptance. Campaigns of evangelism, in which native Christians are to the fore, are under way in many sections of these Far Eastern lands, and in general in the Christian churches in these countries there is an unprecedented sense of responsibility for reaching out with the message. A carefully worked out plan for covering China in this way is in operation this year, and letters from our missionaries of every station in the East, almost without exception, allude to the evangelistic spirit which is stirring.

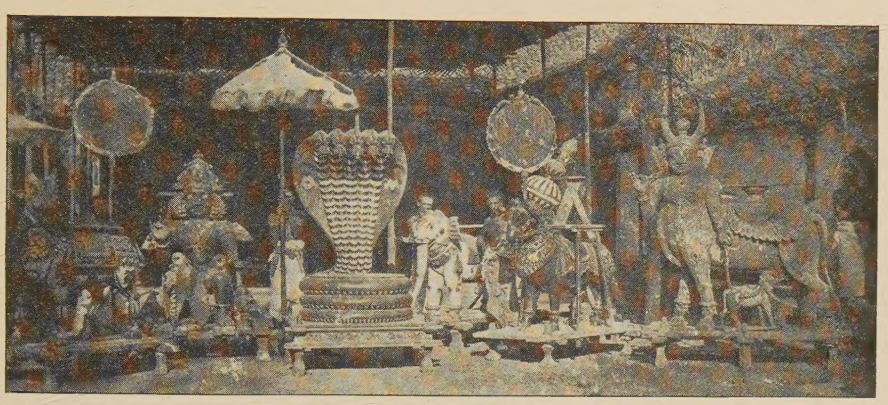
Cheering at any time, such news is now doubly welcome. With a deepening sense of the need there will be for reëstablishing Christian institutions and readjusting Christian effort when this war is over, it is comforting to feel that the warm and vital spirit of Christianity is already working in mission lands, and that the challenge is coming thence to us of the West for ourselves and for all whom we can rally to seek first the Kingdom of God and his righteousness. The correction for that dulled and debased temper which will easily follow the exhaustion of the war may be found in this quickened step with which evangelism goes forward on the mission fields.

We Can if We Will

No more impressive fact connected with Great Britain's part in the war has been reported than the success of her latest war loan, by which she raised from her own people more than five billions of dollars, one and one-half billions more than the government had any expectation of securing. That a people, already feeling the pinch of war times, loaded with heavy war taxes, from whom men, money, and munitions had been drawn for more than two years, should thus voluntarily scrape together this enormous sum of money and offer it to the nation to continue the war, was index of a measureless devotion and a united determination to carry their cause to victory, that must have put heart into every fighting unit of British arms, while it spread dismay among the enemies of those arms.

During the period of floating this loan, the weekly edition of the *London Times* carried full-page advertisements addressed to the British public, urging every man and woman to sit down and think it over; to calculate how much they could spare out of available cash; then to figure on what they could save by further economies in (*a*) clothes, (*b*) traveling, (*c*) amusements, (*d*) food, and to borrow this amount from the banks which would accept the war loan as security for what was borrowed. It was by the general response of the British people to this appeal, by their digging somewhat deeper into modest purses, and by their cutting down still further necessary expenditures, that this huge sum of money was raised. Sacrifice, voluntary and loyal self-sacrifice, did it. Nobody supposed there was so much money to be had; but there was, and the spirit of sacrifice found it.

The lesson is clear. There is money enough, if we care to give it; money enough to meet the needs of the church at home and abroad, if the hearts of the church's people are stirred to support her undertakings. Sacrifices such as peoples at war are moved to make would swell to overflowing the treasury of every enterprise that is extending Christ's kingdom of peace. The untouched resources of self-centered and complacent Christian folk, if once set flowing, would sweep forward the Christian movement in the world with the amazing increase of the streams in spring. We can if we will.



"These be their gods"

ON LEAVING INDIA

By Secretary EDWARD LINCOLN SMITH, D.D.

LEAVING India in war time requires attention to military regulation. Permission to leave must be secured from the Madras government, medical examination must be passed, inspection of passports by civil and military authorities must precede embarkation from India and landing in Ceylon; but if all is attended to beforehand and found in order, nothing but gentle courtesy is experienced as travelers are passed along.

Our deputation first landed in Ceylon on October 8, 1916, and waved good-by to India on December 28. We have been separated for the past two weeks, as Mr. and Mrs. Warner wished to spend a longer time at Satara, where lives and works Mrs. Hannah Hume Lee, the beloved foreign representative of Westchester Church; while I desired to revisit Madura and Ceylon Missions to say good-by and to talk over the impressions and conclusions of these ten busy weeks.

MR. AND MRS. FRANKLIN H. WARNER AT LEFT, SECRETARY AND MRS. EDWARD L. SMITH AT RIGHT, EN ROUTE FOR INDIA

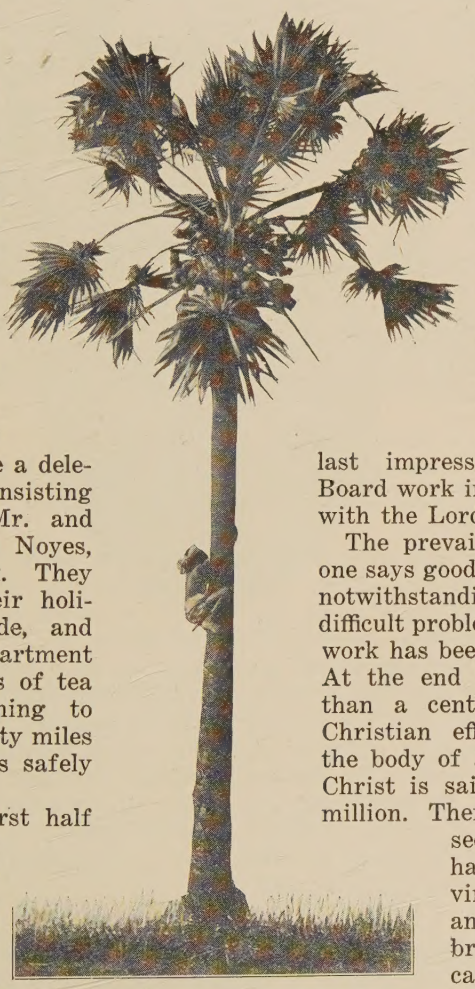
A conference of the Madura Mission was planned by Principal and Mrs. Zumbro for the afternoon of December 25. Twenty-eight were present, and for nearly three hours we talked over twenty subjects, including the proper missionary attitude toward the conscience clause, the relation of the Indian workers to the mission, the value and the danger of government grants, the suggestions from the field on securing candidates, and the greatest needs of Indian missions today. Where the secretary had been misinformed or had formed an impression from inadequate investigation, the mission had an opportunity to correct him. The staff itself was eager to know the impressions of the secretary, as he had visited the fields of our own Board, some fields of other Boards, and talked with natives and missionaries. The conference, therefore, was voted worth while. It was followed by the delightful fel-

THE COMPANY AT THE LAYING OF THE CORNER STONE OF THE MADURA HOSPITAL FOR WOMEN AND CHILDREN

lowship of a Christmas dinner and an evening together.

Next day we said good-by; but Dr. Parker traveled with us for an hour, as she must pay her weekly visit to the leper asylum, with its seventy patients, at Manamadura. This leper settlement is one of the numerous Christlike enterprises of this unostentatious missionary.

When Dr. Parker alighted from the train, we thought we had said good-by to the last member of the Madura Mission. Imagine our surprise and delight, then, upon reaching the little seaside station of Mandapam, to have a delegation appear, consisting of Mr. Holton, Mr. and Mrs. Cooper, Miss Noyes, and Miss Willcox. They were spending their holiday at the seaside, and came into our compartment bearing aloft trays of tea things, and planning to travel the last twenty miles with us and see us safely off for Ceylon.



A PALMYRA TREE AND CLIMBER, CEYLON

At Jaffna the first half of the conference was held in the morning with missionaries and Tamil workers, the session closing at noon with the communion service, most impressively administered in the church by the Tamil pastor and Rev. J. H. Dickson, of Tellippalli. The afternoon conference with the mission covered topics not properly brought before the joint assembly. But the sweet fellowship of that little company of sixty about the Lord's table—those who had come to bring Christ and those who had received him and now were leading their own people to him—will be remembered for a long time. Miss Howland, now senior missionary, and daughter of one whose memory the Tamil people hold in great affection; the latest recruits, Miss Clark and Miss Hansen, with all other members of this little group of the one century old Ceylon Mission, were there, kneeling about the altar, as well as the strong, alert men who lead the Tamil church. It was worth all the extra travel to have the last impression of American Board work in Ceylon associated with the Lord's Supper.

The prevailing impression as one says good-by to India is that, notwithstanding a multitude of difficult problems, the missionary work has been well worth while. At the end of somewhat more than a century of Protestant Christian effort in this land, the body of avowed disciples of Christ is said to number three million. There is a multitude of secret believers who have not yet been convinced of the wisdom and necessity of breaking with their cast and with all their family ties to become open disciples. Village schools are producing a new generation, devoid of the old prejudice against Christianity. The higher schools and colleges are producing trained leaders who must be heard. And the progress of enlightenment cannot be stopped.

Some phases of our work as now

A BLIND CATECHIST AT MANEPAY, CEYLON

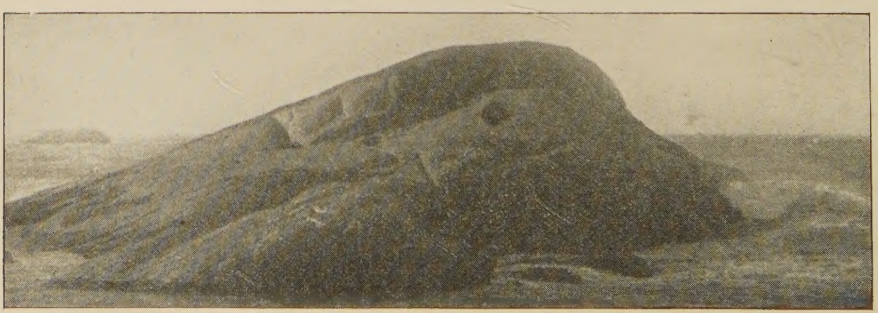
This blind Bible reader is at work among some of the patients of the Green Memorial Hospital at Manepay, Ceylon. During the absence of Dr. Thomas B. Scott on furlough, a native physician has charge of the hospital. The station work in general is in care of Mr. and Mrs. Arthur A. Ward.

carried on may become unnecessary as Government provides schools for all, or the practice of medicine by the people themselves becomes more modern and efficient. But there will be left plenty to do, and points of contact, methods of approach, and the list of inquirers will increase in geometrical ratio in the coming years. Our present duty is to improve the equipment, to complete the quota of needed workers, and to be prepared to follow up the enterprise wherever God opens the way.

The work needs money in large sums for equipment. It needs recruits of the best caliber to man the stations. At home we are fairly complacent over what we have already done. On the field it seems pitifully small, compared with the need and the amounts lavished upon our own living.

Every doubter ought to visit the field. It is bad for the pocket, but good for the soul.

Colombo, Ceylon,
December 31, 1916.

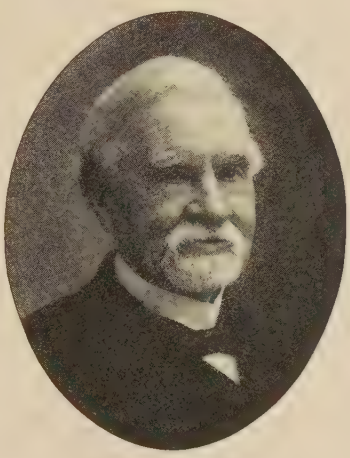


CAPE COMORIN, THE SOUTHERN TIP OF INDIA

JOSEPH K. GREENE, D.D.

By Rev. GEORGE F. HERRICK, D.D.

DR. GREENE has become very widely and well known in America in recent years, especially, perhaps, since the issue of his book, "Leavening the Levant," a few months ago. Some words of appreciation from a life-long colleague, however, can hardly be superfluous. Dr. Greene and I were born the same month. We reached the mission field the same year. We were closely associated and personally intimate for a little more than half a century in the same mission. Let us take note of three characteristics of the man.



JOSEPH K. GREENE, D.D.

Born in Auburn, Me., April 10, 1834; graduated from Bowdoin College in 1855, from Union Theological Seminary in 1858. Married, in 1857, Miss Elizabeth A. Davis, graduate of Mt. Holyoke Seminary; sailed for Smyrna, January 17, 1859, arriving after a voyage of thirty-five days. He served three years at Nicomedia, near Constantinople; in 1862 was transferred to Brousa; in 1868 called to America because of ill health. In 1871 returned to Turkey, where he edited the *Avedaper*—published in three languages—and three monthly papers. His second furlough began in 1884. He returned for seven years' work in Constantinople, his first wife dying in 1894. He returned from his third furlough in 1895, and with his second wife, Miss Myer, formerly a missionary in Japan, he served fifteen more years, publishing mission periodicals, lesson books, and preparing the tenth edition of the Armenian hymn and tune book. In 1909, after fifty-one years and four months' work on the field, he came to Oberlin, where he made his home till his death, on February 10, 1917.

He is survived by his wife and six sons: Joseph A. Greene, Royalston, Mass.; Dr. Edward M. Greene, Boston, Mass.; Rev. Frederick D. Greene, New York, N. Y.; Prof. George G. Greene. Chicago, Ill.; Samuel E. Greene, Pittsfield, Mass., and Theodore M. Greene, Amherst, Mass.

1. *His Eagerness for Work.* During his whole missionary career his work, whether that of the preacher, of the editor, or of the visiting missionary, seemed to create its own atmosphere, suitably charged with ozone and electricity, and highly stimulating for those with whom he came in contact. When in 1910 it seemed best for him to return finally with his family to the homeland, his associates remember how pathetically he expressed the hope that God would graciously give him some work to do here. How abundantly that hope was fulfilled, it is a great pleasure for us all to bear witness.

When he could no longer go about among the churches, he gladly embraced the opportunity to write the book which has attracted wide attention as a timely and authoritative contribution to the history of the work of the American Board in the Near East among the races of what was once the Ottoman Empire.

When this book was finished Dr. Greene was in his eighty-third year. His work was done and I venture to think that for him, in his own thought, the next step, one short step, was to pass through the portal of death into larger service unfettered by the limitations of mortality.

2. *His Affectionateness.* Dr. Greene's greeting, his smile, his handclasp, the glow of his expressions of affection, were peculiarly his own. A more sincere man never lived. This characteristic was a great asset in his intercourse with native friends. They understood and appreciated him thoroughly. His preaching was colored and

made effective by this appeal of heart to heart. He loved to preach, and did preach often, in the facile use of two native languages. His life is a fresh illustration that it is love that wins.

3. *His Unwavering Loyalty to Vital Christian Truth.* He entered into no controversy with modern Old Testament or New Testament critics. He was a conservative in the best sense of that term. From the day of his conversion to the day when he passed to where we see no longer "in part," but "face to face," the teachings of Christ and his apostles were his meat and drink. They were much more than that. They were what he always taught and preached. Among his last messages to the native churches and their pastors were earnest warnings and fervent exhortations to hold those teachings firmly.

I would gladly have repeated to him in his last conscious hours the words:—

"Servant of God, well done;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

A Preaching Missionary

FROM THE ADDRESS
DELIVERED AT THE FUNERAL SERVICE

By Rev. Ernest C. Partridge
President of Sivas Teachers' College

Dr. Greene reached Constantinople in the spring of 1859. Probably the American Board never had a more famous group of missionaries than the body of men with whom he was associated during the first years of his life there. For three years he was the comrade of Doctors Goodell, Schauffler, and Dwight. For fifteen years Dr. Schauffler was his associate. In the meantime two more men, of large caliber and destined to render distinguished service, joined the station, Elias Riggs and Cyrus Hamlin. Dr. Hamlin was his companion for twenty years, and Dr. Riggs for forty years. Surely there were giants in those days.

Dr. Greene's chief characteristic, as he himself emphasizes it, was that he was a preaching missionary. The Church honors the founders and builders of institutions, the distinguished translators; but here was a man of scholarly attainments, who might have been a great educator, and who really was such through his journalistic work, but who chose to be known as a preacher, who gloried in the cross and in every opportunity to preach Christ. At the end of his first year he was preaching in Armenian, at the end of the third year in Turkish, and he continued to preach in three languages whenever opportunity offered.

The literary work which Dr. Greene did was both educational and evangelistic. For twelve years he was editor-in-chief of a system of six papers, three weekly and three monthly, published by the mission in Armenian, Turkish, and Greco-Turkish.

Here again we see the insistent emphasis of his life. He says, "The chief joy of my editorial service was that through the agency of the papers I had the opportunity, week by week, to make known the teaching and tell the story of Christ, to enlighten the minds and elevate the thoughts and deepen the lives of the Christian people." Who can estimate the influence of this service, sending out, week by week, this Christian literature to barren homes in hundreds of cities and villages in all parts of the Turkish empire and to the ends of the earth!

Although for ten years a member of the same mission with Dr. Greene, and meeting him frequently, I feel that my real acquaintance with him has been here in Oberlin during the past months. The benediction of his sweet spirit will long abide on those who knew him. And yet to me the striking quality of this life was the strong current of faith running through it. In spite of the tragedy of his people, which wrung his heart, he still believed in the goodness of God and the ultimate triumph of his Kingdom, and this was the spirit in which his daily life was lived.

CAMPAIGNING IN TUNGCHOW

By Rev. MURRAY S. FRAME

IN an evangelistic campaign at home the hearers are familiar with Christian phraseology of religion, and have a wealth of association with the piety of Christian relatives, acquaintances, and friends. Under the influences of the spirit of God, working through the evangelist and the crowd, old associations are stirred into new combinations, and a revival takes place. In the first propagation of the gospel among the Jews, the Christian preacher could rely, in the same way, upon centuries of accumulated religious experiences upon which he based his message, and the dispersal of the Jews throughout the world had made such truths familiar to thoughtful Gentiles.

In a place like the Tungchow field, in China, the preacher has absolutely no such basis on which to build. His work is not reviving; it is not redoing anything. It is the bringing of a message quite new. If you judge the story I am about to tell by American standards, it will seem a trivial tale. Even to missionaries in less conservative parts of China, the story may seem to describe a stage of effort which they passed long ago. It is only those of you who have patiently followed the Tungchow reports of the hard, seemingly fruitless years since the promising little churches were wiped out in 1900, and the whole countryside, maltreated first by the Boxers and then by the foreign troops on their way to Peking, drew about itself the mantle of an impregnable conservatism and sat stonily unresponsive to all advances, who will find the account significant.

THOROUGH PREPARATION

Last June it became possible, through a New England friend of evangelistic work, to add to our permanent staff of evangelists in the Tungchow field three men who had been brought up in Christian schools and who possess, in addition to the zeal in which other preachers are not inferior to them, qualities of organization and leadership. These qualities enabled them to make exceptionally thorough preparation, in the towns in which they make their headquarters and in the surrounding villages, for an evangelistic tour this autumn. The other preachers caught

A TUNGCHOW PAGODA

from them the idea, and the preparatory work in all the stations of the Tungchow field was thoroughly done.

So great a change has come over the countryside (seemingly in the twinkling of an eye, but in reality as a result of deep-seated causes, not the least of which has been the faithful work of the past years) that the merchants in several towns vied with one another in extending to the evangelistic band, well in advance of their coming, offers of hospitality. In one place the whole non-Christian town was decked with flags.

In village centers the authorities offered the use of temples as meeting places, and, while that in itself was nothing new, for the first time in the history of Tungchow the temple bells were rung to call men to a Christian service. In our walled towns, Fragrant River and Precious Island, the chief official either presided over the local meetings or sent a deputy. The meetings were well advertised, and, with the aid of the local police, were conducted without the slightest disorder on the street.

High praise is due the local evangelists and the little bodies of church members who made all these preparations while the foreign missionary was confined to his bed and could make suggestions only by letter, or, occasionally, by word of mouth to the evangelists when they came up to Tungchow for conference.

PEKING EVANGELISTS JOIN

Our Peking friends smiled good-naturedly when we asked them to permit us to invite two of their strongest evangelists for a three weeks' tour in the Tungchow field, but no one spoke a word of dissent; so the pastor of their greatest metropolitan church and the evangelist of the most thriving city in their field, outside the capital (the busy river port of Su Chia Ch'iao), gladly accepted the call, and with two of our own evangelists made a band of four, which the missionary, to his keen disappointment, was unable to join.

In past years, in order to win a hearing from substantial people, it had proved essential to hold various lectures on useful subjects, the value of which was more readily understood than the uses of religion, in connection with all meetings for the educated portion of the community. This year it seemed that the time was ripe for a series of meetings, every one of which should be the directest kind of a presentation of the gospel, and that such lectures as it may be possible to give in 1916–17 should be presented at other times. Each evangelist accordingly prepared a series of addresses on the significance of the Christian religion to the individual, to the family, to the state, and to society in general.

MR. YUNG T'AO

THE AIM OF THE SPEAKERS

It was agreed that all these presentations should be directed toward the securing of actual decisions on the part of the hearers to enter Bible classes for the continued study of the gospel. To each man who would promise to enter such a class, Mr. Yung T'ao, the Christian philanthropist of Peking, whose passion for distributing the Bible has been often reported, presented a New Testament; and the Evangelistic Committee presented a copy of a good introduction to Christianity, written by a Chinese. The time and place of these Bible classes were arranged by the local evangelist, in consultation with the men who made a resolve to study in them; and the follow-up work of the entire campaign, carefully discussed in advance, was arranged to center in these Bible classes.

Every attempt was made to restrain men from joining lightly, and the classes formed this first year were small. But if all who entered persist

in their study, that one definite result of the meetings alone would more than repay the labors of three weeks. Even those who are not familiar with work in China will readily understand that a majority of "decisions" in meetings like those held on such an evangelistic tour as I am describing must always be, not decisions to become Christians, but decisions to study prayerfully the Christian religion. It is a trifle embarrassing when a man, as sometimes happens, insists upon joining the church all at a moment's notice!

IN THE MARKET TOWNS

On market days, when, as you know, the villages empty their men into the market towns and the merchants in the latter are busy all day long, the four evangelists all remained at the local chapel and preached in turn throughout the day, each limiting his talk to half an hour; so that men who had business to transact, and who had dropped in from mere curiosity, need not grow restless and disturb the attention of the others by going out in the midst of a speech. Rooms were provided in which the three evangelists who were not speaking could hold quiet interviews with inquirers. Special invitations to these all-day meetings had been issued to the villages round about, and they were well attended by audiences far superior to the average in thoughtfulness.

A STREET CHAPEL IN A CHINESE CITY

VILLAGE MEETINGS

On days that were not market days, the band divided during the daytime. Those who remained in the town held three evangelistic services each day for the merchants, who have rest on those days from their buying and selling. And two daily meetings were arranged in villages carefully selected with reference, not only to the size of their own populations, but also to their central location in the midst of a number of villages from which men and women could easily attend. As I have said, temples were offered as meeting places. Benches and all needed equipment were provided locally. The two evangelists went together with a group of Christians in most places, holding meetings in one village in the morning and in another in the afternoon. The countryside's lack of clocks and indifference to punctuality made it unwise to attempt a greater number of such village meetings in a single day. And since an audience, once gathered, will listen patiently for a length of time that would be an offence to any American group, it seemed best not to divide forces.

In addition to these main meetings, one special meeting was held, in each place where there were Christian women who could serve as hostesses at the chapel, for the women in the towns, since the towns, unlike the villages, frown upon joint meetings for men and women. Also at least one general meeting for all Christians of the town and surrounding villages was held, with a program of which the communion service formed the climax.

Bible classes for non-Christians were formed, as the outward expression and test of efficacy of the campaign, and some of the best work of the three weeks was done in personal calls of the evangelists upon merchants and gentry.

WHO WILL PAY FOR ANOTHER TOUR?

The entire financial cost of the three weeks' campaign, including advertising and expenses of travel, was $40.

RAMBHAU'S ADOPTED CHILD

By Rev. A. H. CLARK, M.A., Union Training School, Ahmednagar

RAMBHAU, OF KHANDALA

RAMBHAU is a sturdy, middle-aged Christian, of the village of Khandala, eight miles from Ahmednagar. His vocal organs were partly paralyzed by sickness in his boyhood, and he can make himself understood only with great difficulty. But this was not the principal sorrow of his home. What he and his wife dwelt on with keenest regret was their childlessness. For years the Christian community in Khandala had been in a moribund state, but some time ago Rambhau decided that he would give the village mission school and church the place in his life which a child would have taken. And so he set about "adopting" the church.

A mission night school was started and oil was needed for the lamp. Rambhau supplied it, saying nothing to anybody. A day school in India can regulate its time by the sun, but a night school needs a clock, so Rambhau offered to pay half the cost of one. The attendance at school was poor and irregular until Rambhau decided to see to it that the parents sent their children. Since then there has been no trouble.

The teacher was a bit lazy and neglectful of his duties, but with the kindly, vigilant eye of this unlettered villager constantly upon him, there is now no chance of his shirking his work. On the other hand, it was Rambhau who helped to nurse the teacher through a recent severe sickness, and it was he who helped to pay the extra expense of the sickness.

Khandala had one "rest house" for both Christians and non-Christians, but Rambhau conceived the idea of having another, which would be wholly Christian, and might be used as a Christian place of meeting. In an off season he got the help of the other Christians and built the foundations, plinth, and walls. No money was left for the roof, so the missionary gave ten dollars and the paternal government sixty dollars

LEADERS AT KHANDALA

Rambhau in the center, the Khandala teacher at his right, and the pastor of the circle of villages of which Khandala is one, on his left

more, since the building was to be a community rest house. Rambhau gave most of his time and much of his money, neglecting his own fields to see to the new "church," as he lovingly calls it. The result was a very fine building, by Indian village standards, and one of which Khandala Christians are rightly proud.

To dedicate this building, Rambhau insisted on inviting the district "aikya," or church conference, to hold its semi-annual meeting at Khandala. He gathered subscriptions from the Khandala church, and, with a little help from the missionary, made generous provision for the 200 guests who came from far and near to the most enthusiastic conference meeting we have ever held.

He was largely responsible for the starting of a daily Indian vesper service in the new "church," a service which sometimes goes on for hours, for Indians love to sing their Christian hymns. Only a little while after the conference meeting, with its 200 guests, had made such a drain on the Khandala church, I was surprised enough to have Rambhau, with some others from Khandala, bring in some rupees which they had collected, wherewith to buy musical instruments, such as Indians love, to make the vesper service more effective.

Rambhau's latest proposal is that he should use his bullocks and cart, and get others to use theirs, to haul stone to rebuild the schoolhouse, which is old and whose mud walls are crumbling.

Scarcely a week goes by that he does not tramp the eight miles to the bungalow of the missionary, bringing some fresh suggestion for school or church; and as he and the missionary join in prayer, God is not slow, we may be sure, to hear and understand the peti-

A PART OF KHANDALA COMMUNITY

Including their band of musicians in front of their new church

tion that the brave man has to labor so hard to frame in words.

If any one wants to know why Khandala, the indifferent church, one of our district "problems," has become in three years a center of enthusiasm and inspiration, he will get his answer by watching Rambhau, the simple villager, who has adopted the church as his child.

SOCIAL SERVICE IN TURKEY

INDUSTRIAL WORK GROWING OUT OF RELIEF MEASURES

WHEN the "Book of Martyrs" of the time through which our missionaries in Turkey are living comes to be written, we shall get wonderful witnesses to God's direct dealing with his loyal people. Even now we are learning of work developing and of ways of approach opening that we would never have dreamed of in normal times. Very early last winter, we began to hear that the missionaries were using the refugees as helpers in distributing food, in investigating special cases, in making garments for the poorest, etc. A cable received in November, from Messrs. Raynolds, Yarrow, and Maynard, said: "Our committee now employing 1,000 women in Erivan in industrial work. As many more turned away in despair. Opening new center in Alexandropol. Strongly urge appropriation to employ 7,000 women six months at one dollar per week. Moral as well as physical results already very apparent."

THE ERIVAN WOOLSHOP

A letter from Mr. Yarrow, just received, tells a little more about the work in Erivan. He says: "We decided that a kind of industry that would give the most hand work with the least capital involved is the making of socks from wool. We buy crude wool; this is taken to the river to be washed. The washing is done by men who stand barefooted in the water all day and pound the wet wool with clubs made for the purpose. It is hard, disagreeable work, for which about sixty cents a day is paid, and we have a hundred applicants for every position open. Then the wool is dried in the open air, which takes one or two days in good weather.

"After this the wool is taken to the carding factory, where about two hundred women are employed on full time during the week. Their wage is from twenty-five to thirty-five cents a day. Here some women open the wool and others card it on the crude nest of needles which used to be in common use in Turkey. The good wool, fit for spinning, is sent to the office, where it is distributed to the spinners. A certain portion cannot be spun, and from this we make comfortables for bedding. This by-product of our wool work has made many a family happy. We make the blanket heavy, so it will last for a long time to come.

"Nearly one thousand women spin the wool and then knit it into socks. We give them enough work so they earn about sixty-five cents a week. We wish we could give them work so they could earn one dollar a week, but we haven't the funds just now, and there are thousands of others in just as deep need as those we employ."

THE REFUGEE TAILORS

Mr. George F. Gracey, working with Dr. F. W. Macallum from Tiflis, has been directed to supervise the distribution of 20,000 sets of clothing to refugees who have escaped from Turkey in the last six months. This does not include any from the Van district, where Mr. Gracey has had such a wonderful experience, but they come from the Bitlis, Moush, and Erzroom regions.

This clothing is being made up in the Erivan workshops. "The material for men's clothing," writes Mr. Yarrow, "is being made up with ninety refugee tailors to do the sewing. We cut the goods and shape them in our workrooms and give them out to the tailors to sew, we furnishing material and buttons, they the thread and the work. We pay about fifty cents for each suit, consisting of coat and trousers. We are getting about two hundred suits a day, and expect to begin distribution as soon as the rest of the goods arrive."

FROM CRUDE WOOL TO SWEATERS IN SIVAS

Miss Graffam, in Sivas, declares: "I can make everybody in Sivas work, if I can once get them covered so that they are fit to work; for there is a great demand for sweaters for the men (soldiers) and we can get wool." Miss Graffam, too, has the wool carded, spun, and knitted, though the Sivas specialty seems to be sweaters rather than socks. All the letters, begging for a little help, that are sent to Sivas to husbands and fathers who are dead, come at length to Miss Graffam; and while she is marvelously sensible and cool-headed, the strain of refusing great needs is hard to be borne.

HOSPITAL WORK IN MARSOVAN

At Marsovan, Miss Gage and Miss Willard are doing industrial work. The girls whom the two ladies brought back, after two days on their deportation trail toward the east, are sewing for the Anatolia Hospital, and turn out from 1,000 to 1,300 pieces a week of new and mended garments and bedding. In a letter in which Miss Gage describes some of the terrible conditions in Marsovan, she says: "We can get almost no one to care for the sick except our own girls. Perhaps they were saved for this."

CLOTH WEAVING IN MARASH

From Marash, Miss Cushman tells of having cloth woven for the garments of the refugees who have no clothes, no food, no roofs over their head. A report from Aleppo speaks of five industrial homes, where nearly five thousand women and children are lodged and given some work.

VARIED WORK IN CONSTANTINOPLE

In Constantinople the industrial work can be made more varied than in some of the interior stations, both because there is the possibility of selling the finished product and especially because it is possible to secure material for a more complicated work. So the Constantinople workshops include the making of lace and embroidery for future sale or export, as well as weaving cloth and making garments for the poor, knitting stockings for distribution or hospital use, etc.

At the Bible House, Constantinople, Mrs. W. W. Peet and Mrs. Mark H. Ward have developed a successful industrial work, which promises to repay to the relief fund the entire initial expenditure, under which 500 persons get their daily bread. Mrs. Etta D. Marden is in charge of a branch of the industrial relief work carried on at Gedik Pasha.

In the premises formerly occupied by the girls' school in Scutari, some fifty women are employed in an industrial enterprise and 1,500 families receive food once a week. Soup kitchens at Pera, where Mrs. Elkus is one of the patronesses; at Hasskuey; at Hissar and Arnaout-Kuey under the colleges, and several under native auspices, are also promoted by the Board's missionaries in Constantinople.

AT PORT SAID, EGYPT

Life and Light for March contained a graphic account of the relief work at Port Said under Miss Mary E. Kinney and Mrs. Lillian Sewney. A handkerchief and rug industry is managed by representatives of the "Friends of Armenia," a society in England which also markets the products of this work:—

"Over one hundred and fifty women are employed, making shirts on government contracts taken by the Camp Administration. The women in this department make quite a little money each week. About three hundred women are kept busy making crochet, needle lace, and tatting, and there is also a department for making netting, horse nets, fly nets, etc.

"The men are employed to weave cloth, make combs of bone and olive wood, wooden forks and spoons, canes, etc. There is a very large bakery, where bread for the Camp is made; flat loaves, three for each person per day, 12,000 altogether daily. They also make very delicious buns and cakes, at the rate of 30,000 a day, for sale outside the Camp. Men are kept working night and day to supply this demand."

REGULAR SETTLEMENT CENTERS IN SMYRNA

In Smyrna, social work is wonderfully well organized, and with more workers approaches more nearly the methods of our social settlements at home. Prof. S. L. Caldwell writes: "The relief work at Paradise (site of the International College) is under the supervision of President MacLachlan and Professors Reed and Caldwell. We have on our lists now (January 4) about 160 families, 1,200 persons in all, who are dependent on us for their support. We have made a canvass of Paradise and the surrounding villages, and have put on our lists only those who have the greatest need. We make no distinction between Turks, Greeks, Armenians, and Jews. We give each family a card, with number, residence, number in family, and amount of *koukia* (beans—*Bacla*) and oil to be received.

"We give out about five hundred okes of Bacla and 150 okes of oil weekly. Once a month we give each family half a cake of soap. We have a doctor who visits the sick, and in case of illness we furnish suitable food, and where absolutely necessary we give clothing and bedding. Each time relief is distributed, the cards are checked with our Relief Book."

Besides the people who are regularly helped, the college gives relief also to about fifty varying families, and has to close its gates, each distribution day, to throngs of half-naked, half-starved, but deserving poor. Professor Caldwell says, "We could use five times our relief money and be sure not one penny was being misspent."

Down in the city of Smyrna, at the American Collegiate Institute for Girls, Miss Mills, who is in charge of distribution, has 1,000 on her lists and gives out about the same proportions of Bacla and oil, with an occasional sweet, such as raisins. She also gives soap at intervals. Miss Mills employs a woman who does nothing but visit the poor families, verifying their needs, looking out for the sick, etc. Prices of oil, Bacla, etc., have advanced from 600 to 700 per cent in Smyrna, and are still rising.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$6,549.67	$3,222.51	$1,093.20	$386.58	$75.00	$3,180.50	$14,507.46
1917	6,924.00	6,675.77	930.67	2,037.54	2,000.00	3,214.88	21,782.86
Gain	$374.33	$3,453.26		$1,650.96	$1,925.00	$34.38	$7,275.40
Loss			$162.53				

FOR SIX MONTHS TO FEBRUARY 28

1916	$167,131.67	$15,819.14	$10,564.51	$127,245.73	$8,845.00	$12,291.18	$341,897.23
1917	176,267.16	18,906.35	9,204.47	154,855.68	9,400.00	12,668.60	381,302.26
Gain	$9,135.49	$3,087.21		$27,609.95	$555.00	$377.42	$39,405.03
Loss			$1,360.04				

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1916	$133,709.82	$86,714.02	$4,144.14	$224,567.98
1917	132,582.63	115,012.78	8,111.52	255,706.93
Gain		$28,298.76	$3,967.38	$31,138.95
Loss	$1,127.19			

THE FINANCIAL HALFWAY HOUSE

THE Treasurer's statement for February marks the completion of our half year. It offers a good opportunity for retrospect and prospect. The record shows a fairly consistent gain in the leading sources of revenue, and offers good hope for the future. Taking February by itself, we find that the churches advanced a little over last year, and that individual gifts are the best in eight years. The Sunday school gifts have fallen off a trifle; legacies mark a gain, and also matured conditional gifts. A slight gain in income from general funds is not significant, as this source of income is fairly stable. The total gain of $7,275.40 marks February as one of the best months in recent years.

Taking the six months' period, we register gains in everything except Sunday schools, and report a total advance over the previous year of nearly $40,000. This is the best six months' record since 1910, our centennial year. In the matter of special gifts for the half year, we have a high water mark in the splendid sum of $115,012.78.

We shall need every dollar of this increase on account of the rapidly rising cost of the work. More than that, we shall need to keep up the rate of gain to the very end of the year or

else close with a deficit. The situation confronting the Board is indicated by the fact that we have recently been obliged to add $12,000 to the appropriations to the North China Mission, on account of the appreciation of silver in that country, and the consequent unsettling of exchange rates. In 1916 we increased the salaries of the missionaries in Western Turkey fifteen per cent, and now we are obliged to add ten per cent more on account of war conditions. We are confronted with rising prices in practically every part of the world. We are confident, however, that our friends will not fail us in this emergency. The country continues prosperous; the interest in foreign missions is increasing; the Every-Member-Canvass is gaining ground among the churches; and the Tercentenary ideals are taking hold. Some may argue that it is dangerous to intimate that the prospects are as good as they are, for fear people will stop giving or send their money in other directions. That, however, is not our estimate of the constituency of the American Board. Those who read these monthly statements, and there are many such, realize how far short we come of meeting the needs of the work when we barely cover the budget of the year. They know that the budget is formed by scaling down the estimates of the missions, sometimes as much as fifty per cent. Moreover, they are fully aware of the extra demands in times like these, and believe that the Board is doing right in increasing the stipends of the missionaries in the war zone. In a word, people give to the American Board on the basis of facts, not on the basis of fictions. They look to us to furnish them with frank statements of gains and losses, of need and supply, and they appreciate it when we trust their judgment and conscience as to what is demanded of them in a given year. So we say without hesitation that the present year has started well, and that we think the prospects are good for its continuing in the same way. From now on these monthly reports will be read with increasing interest.

THE AMERICAN BOARD AT LOS ANGELES

It is twelve years since the American Board went to the Pacific coast for its annual meeting. The meeting in Seattle in 1905 will be remembered by many as one of the most interesting and inspiring of our anniversaries. This year we are to go to the southern section of the coast district, in connection with the annual meeting of the National Council at Los Angeles, June 26 to July 3. The sessions assigned to the American Board are the evening session of Wednesday, June 27, and the three sessions of Thursday, June 28. It is something of a problem to make an adequate presentation of the Board's vast work in so brief a period of time, but with the successful experience of the meeting in New Haven in mind, it is thought that this seemingly impossible feat can be accomplished; and not only so, but that it can be made an occasion of extraordinary interest.

Although the Board's year does not close until September, reports will be rendered from the foreign, home, and treasury departments, and the usual business will be transacted. The great feature, however, will be addresses from the missionaries. Our leading fields will be represented in an effective way, the more so as several missionaries will be arriving from China just in time to take in the Los Angeles meeting. The Board may be counted upon to make the most of the opportunity in this great series of meetings.

TERCENTENARY DOINGS

The secretaries of the National Council and of the various Mission Boards have been exceedingly busy during the past few months in holding group meetings in the interest of the Tercentenary plans. Over one hundred of these meetings have been held in different parts of the country, and

it should be possible to gain a fairly definite idea as to how the denomination is likely to respond to the proposed program of advance.

The method has been to devote an entire day to the consideration of the various objectives placed before the churches by the Tercentenary Commission. Interest has centered in the plans for pushing evangelistic work and for the better recruiting of our ministry.

The ministers and laymen who have attended these meetings have been impressed with the fact that this movement is something new in Congregationalism. In all our history of 296 years, so rich in great movements and enterprises, it never has occurred to the Congregational leaders to get together and to place before the churches a program of advance covering the entire range of church activities and responsibilities. The appropriateness of such a movement as a monument to the memory of the Pilgrim Fathers in connection with the 300th anniversary of their landing has been apparent to all.

If delegates have come to these conferences expecting a dry discussion of principles and methods, they have been pleasantly disappointed. The conferences have been alive with interest, and as a rule the delegates have gone back to their churches both inspired and equipped for better work. There has been a fearless facing of the facts, especially as these facts have related to the weak points in our denominational work. The steady dropping of our record in the matter of giving, the lack of an adequate recruiting system for the ministry, and our shortcomings in the matter of evangelism have been brought to the front and faced frankly and honestly. At the same time there has been no evidence of pessimism in these meetings. On the contrary, the sessions have been highly optimistic. It is the consensus of opinion that the spirit of denominational loyalty and determination in all parts of the country is growing. It has been particularly gratifying to learn that already, on account of the new emphasis upon evangelism, the churches are showing a notable increase in their accessions of membership.

We are yet in the beginning of this four-year period of special activity; but unless all signs fail, the Tercentenary year will register such gains in our work along all lines as the denomination has not experienced in the past. There is good reason to think that in 1920 we shall actually achieve the five goals which we have set before us.

MISCELLANEOUS ITEMS

The Good Will Church, Syracuse, N. Y., has been giving from $200 to $300 per year. They propose now to raise this to $600, in order that they may claim Mr. Leavitt Wright, under appointment to Mexico, as their own missionary. Two men have pledged $50 apiece annually for this purpose, and there is talk of covering the support of Mrs. Wright, as well as that of her husband. The church was recently greatly stirred by a visit of Rev. Louis B. Fritts, of Mexico.

The First Church of Akron, O., will undertake part of the support of a missionary in the Marathi Mission. The response has been truly remarkable, and it looks as if the gifts of the church would be lifted from $118 a year to $960.

Sheboygan, Wis., of which Rev. David Thomas is pastor, is proposing to lift its gifts to the Board to $1,500 in order to take on the full support of a missionary family. Winnetka, Ill., is in line with a similar effort. So, also, is the First Church of New Britain, Conn.

An interesting movement is that of the Congregational Endeavor Societies of Illinois, looking to the support of the work under the direction of Mr. and Mrs. A. R. Mather, who are going out to Rhodesia to take charge of the Board's school system.

AMERICAN BOARD BUILDINGS

Marsovan mission plant, of which the Turks are in possession of all but two small residence buildings. Two new or partially built structures do not appear. The plant includes thirty-seven acres. On the left are Anatolia College buildings, Girls' School, Theological Seminary, most of mission residences, workshops, etc.

THE OLD KING SCHOOL FOR THE DEAF, MARSOVAN

One of the mission buildings thought to have been used by the Turks to shelter bad diseases. Will probably have to be pulled down

NINETY–ONE American Board missionaries are now in Turkey: 24 men, 16 wives, and 51 single women. In the missionary families are 17 children, making 108 Americans of the Board's special connection in the Ottoman Empire at present. These missionaries have all been given permission to withdraw from their posts, but are staying because they believe they are needed where they are, and insist that to come away would be to desert a duty and to refuse a privilege.

Ambassador Morgenthau, at a conference with Dr. Barton and representatives of other Boards having work in the Near East, recently paid a high tribute to the Board's missionaries in Turkey. The question of or-

NOW IN TURKISH HANDS

On the right is shown the hospital, which with furniture, instruments, drugs, supplies, etc., was taken over by the Turks. Opposite the hospital are dispensary buildings, new library and museum, etc. As to present conditions, see Marsovan letter on page 187.

NEW BUILDING OF TEACHERS' COLLEGE, SIVAS

In Sivas, where, besides this Teachers' College, the Board maintained a hospital, a Girls' High and Boarding School, and high and normal departments for boys, the Turks granted possession to Miss Graffam and to Miss Fowle of two rooms. In one of these Miss Fowle died. In the other Miss Graffam sees her poor, supervises relief work—and lives.

A PART OF THE AMERICAN HOSPITAL, TALAS

Was in charge of Dr. A.R. Hoover, superintendent, and Miss Theda B. Phelps, American nurse; the institution was praisedin *Encyclopædia Britannica* for its excellent work. See Talas letter, page 186

BITHYNIA HIGH SCHOOL, BARDEZAG

At the left, Chambers Hall and Newnham Hall; large building in center, Pierce Hall; at the right, Favre Boys' School and the Swiss buildings. The buildings were looted early in the war, and it was reported that a colony of Turks were to be settled on the premises. We have no definite recent news from Bardezag

HARRIS HALL, ADABAZAR

One of the three buildings of the High and Boarding Schools for Girls in Adabazar, closed because of war conditions; buildings frequently demanded for hospital use; now, it is understood, in Turkish possession

dering them to come home was being discussed.

Mr. Morgenthau said: "Why, Barton, what's the use? You know and I know that if the Board should order those folks out of Turkey, and if the Board's orders should be backed by the government, there wouldn't one of our missionaries budge, except under arrest, and then they would protest."

The Board has in its files copies of statements made by Turkish officials to the American ambassador in Constantinople to the effect that the Turkish government has not "seized" the American property, but considers that it is "occupying the buildings, etc., under military necessity," and will restore the places to the Board at the close of the war.

SIVAS NORMAL SCHOOL

A department of the Teachers' College referred to on page 185

FOREIGN DEPARTMENT

TURKEY

As It Was in Talas

Rev. H. K. Wingate, writing from Talas, November 14, 1916, says:—

"We have simply been sitting tight, never knowing what new wrinkle might develop. When our buildings were taken over, we were surrounded by a big cordon of soldiers, and all pupils and occupants of the buildings, except such as we managed to keep under the name of servants, were taken under guard to Cesarea. On refusing to become Moslems, most of the lady teachers and other women were reported.

"The schoolgirls were imprisoned in the city, given hard labor, and urged by all possible means to change their faith. Quite a number, persuaded by relatives already turned, gave in. But a good number held out against hunger, threats of deportation, being turned on to the streets as public women, etc. At last, finding the case hopeless, and being tired of feeding them, officials gave the Christian girls over to the Red Crescent, to serve in the hospitals at Zunjirdere. This was a few weeks ago. They are now very comfortable and happy in their work, and have a house mother, a good Christian woman, whom I had had in my house for a year past.

The Boys

"Our boys were scattered. The small boys, both from our schools and the Zunjirdere orphanage, were sent to the government orphanage at Efkere, where they have been fairly well treated, but forced to become circumcised, whether they wished it or not. Since it became difficult to feed them, boys who run away are not vigorously sought for, and the thing is disintegrating. Most of the large boys were sent to Adana, where they also were subjected to pressure to become Moslems. Sixteen of them refused, and fearing for their lives, ran away in different directions. One died of fever; the others are known to be alive.

"We now shelter in our homes twenty-one who have not bowed the knee to Baal, and there are probably some others hidden about. All told, there may be fifty Christian Armenians left in this Sanjak. We shall have to use some of the money sent for our people here, as they are penniless and in great need of clothing. Henceforth we shall also have to charge up the cost of feeding them.

No Receipts Given

"Our buildings have been kept in fairly good condition, but a portion of the girls' school building was torn down, and a slice taken off our land to widen the road. No receipts have been given for these items. In the city of Cesarea, we furnished a full outfit of twenty-five beds for the Menzil Hospital, and later the kindergarten building was taken over. Although receipts for these have been promised repeatedly, they do not materialize. The governor always says, 'Yes, yes, we will give them'; but he never does. We strive to keep on good terms with officials, but it is a difficult matter, for promises amount to nothing.

"In general, the foreigners interned here are very well fixed. Some complain that they can't get along on the present allowances, and certainly the situation is becoming more difficult as time goes on. The gold now brings 170–175 in paper, and prices are correspondingly high. Clothing, shoes, tea, coffee, sugar, etc., are out of sight. For this region, flour is high and very hard to get, although it would be considered cheap in Constantinople. Meat is still cheap, but fat is very expensive."

Smyrna in December

A member of the mission in Smyrna visited Constantinople early in December and reported the following conditions:—

"At the International College there are 210 students, of whom sixty are boarders. This is the limit that Dr. MacLachlan is able to take, on account of lack of provisions. They are seven or eight men short on the teaching staff, and two or three more will probably go at once into the army. Two of the teachers were implicated in the Atkinson case (?) and exiled to Nymphe. They miss Mr. Harlow and Mr. Birge, who are in America.

"As to the American Collegiate Institute for Girls, the governor of the *vilayet* sent a personal message to Miss Emily McCallum, the principal, not to be disturbed. There are 240 students, of whom twenty-five are boarders. There is an oversupply of teachers, as they are not able to send their graduates away to outside schools. Only three American teachers remain. The school is doing a great deal of relief work. The high cost of living is restricting much work which they would like to undertake. A sack of flour which used to cost one pound now costs ten pounds. There is no sugar at all, and kerosene is $1.60 for two and one-quarter pounds."

*

Contagious Disease in Marsovan

Conditions in Marsovan appear to be most unpleasant, and are probably much worse than in any other station of the Board. We have heard of only two of the Marsovan mission buildings having been given over to Misses Willard and Gage and Mr. Getchell, of our staff, who went back there after the whole force had been sent to Constantinople. The Turks appear to be making the freest possible use of the other buildings.

We append part of a letter written from Marsovan early in December. After referring to the fact that our missionaries are attempting to move about a little and to assert their rights among the Turkish authorities, the writer speaks of having received a telegram of inquiry from Ambassador Elkus in response to protests evidently made to him by our representatives. The writer says:—

"Ambassador Elkus's long telegram has just been received. The facts in the telegram are exact. Typhus, smallpox, syphilis, relapsing fever, and erysipelas have been lodged in three mission houses for weeks.

"We complained of this state of things to the Mufettish for this region. Most of the typhus and syphilis has been removed to the barracks, but the other diseases remain. Some pretty good disinfecting was done, but we wonder if the houses can ever be safe again under any circumstances. Cholera cases and all the quarantine cases are kept in two of the school buildings. They will certainly have to be torn down.

"Often more than a thousand men have slept in the open on the grounds, picking off their lice into the grass till things are dreadful in that particular. The authorities do try to keep things clean according to their light, but the overcrowding is making their efforts of no avail. There are about three thousand men on our premises, which might, in winter, take care of one thousand possibly. There are two thousand more in the city.

"Our drains break weekly or oftener. A few weeks ago the big drain from the college outhouses broke, filling what is known as 'Professor Street' with unspeakable filth. In three houses typhus broke out in exactly the time for incubation. A woman is dying in one of the houses tonight. Another woman is very ill near by. The doctors fear an epidemic of typhus. There are about three hundred cases in the barracks, to which all new cases are now removed from quarantine. The city, with 5,000 mohajirs in it, besides

the soldiers, is of course suffering increasingly. We can get almost no one to care for the sick except our own schoolgirls. Perhaps they were saved for this.

"As for impudence. The worst offender is now gone, but there are enough others remaining to do a great deal of mean talking. The assistant of a high official said to a large group recently that we had no rights here. Everything belonged to the army, even our private things. This sort of talk is so open that the common soldiers throw it at us when we attempt to keep anything they want. We have fairly had to fight to keep our own woodpiles. No callers are allowed to come to our door. It has been many times said to us that if we had any rights here we should have come with papers—that the Porte is playing with our embassy, and that it is an easy mark. Twice this has been said to me by high officials.

"The local government frankly denies any need of paying the slightest attention to telegrams sent us by our embassy. I ought to say that the doctors in charge are trying to keep things up in a commendable way, but the job is too much for them."

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Turkish Pasha Brings Ice to Missionaries

Dr. Cyril M. Haas and Miss Annie Davies, of Adana, were reported early in January to be ill with typhus fever, and much anxiety was felt for them. Word comes *via* Constantinople that on January 9 they both passed the crisis hopefully and were sleeping off the disease. The message goes on: "Remzie Pasha has been very kind. He brought ice at night from Tarsus for the patients. Apparently this saved Miss Davies' life."

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From Sivas

We have seen two brief notes written by Miss Mary L. Graffam to relatives in America, and are allowed to quote a few sentences from them. She is wonderfully sustained, but she longs for some one with whom to share the weight of her responsibility. She writes:—

"*December 6, 1916.* Your letters and cards of July 26, September 11 and 22, came just now. Since Miss Fowle is no longer here to write, I must not let it drop. I got so discouraged at not hearing that for a while I did not write, but Miss Fowle always wrote. . . . Under the circumstances I have thought best to remain here alone for the present. No one short of Mr. P—— or Mrs. C—— can really help me. We are going on quite smoothly, thanks to Dr. Fazil Bey, who is splendid. I knew him in Erzroom. The German consul comes here often, and we sort of look after each other. He is not very well, but I am perfectly well and can hold out all right."

"*December 17.* I have many friends and helpers here and can go on all right till Mr. P—— can come. He is really the only one who can help me. I can hardly realize that these places ever belonged to us. We hear of peace, but it seems too good to be true."

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THE BALKANS

Established in Salonica

As was announced last month, the Board had been informed that Rev. and Mrs. William P. Clarke, of Monastir, with their little son, James, had been removed to Salonica, by advice of the French authorities, when the Allies entered Monastir. A letter from Mr. Clarke written December 27, 1916, has just come to hand. It evidently told inside facts of some sort, for the censor was unusually severe with it, and large sections were quite undecipherable.

However, we gather that the Clarkes were given plenty of time to arrange their possessions and their business matters, and Mr. Clarke writes:—

"On —— (date not given), a French official came to inform us that we were to be ready to start at two o'clock; we

were ready, and a number of friends came to see us off, but we didn't start till about five. In the auto truck, besides Mrs. Clarke, Jamie, and I, were Mr. Mircheff (the pastor, leaving on request of the Serbians), our three trunks, etc., and a party of nine persons with a good deal more baggage than we had.

"Between seven and eight we reached the point on the railroad where we were to take the train, and the thirteen of us spent the night in a tent with all the baggage. Next morning we were assigned to a freight car which had evidently been recently used for horses, and by the time we started, about nine o'clock, we had made ourselves comfortable for our journey of that day and the next night. Traveling was very slow, and it was not till six-thirty on the second morning after leaving Monastir that we reached Salonica. We went directly to the mission house, and there the Serbian soldier, who had come as guard with Mr. Mircheff, left us."

It took only a few days' planning of the work in Salonica before Mr. and Mrs. Clarke fitted into the various activities, while the little boy, Jamie, went promptly into the school. Mr. Clarke's other son, Henry, is in Sofia with Miss Elizabeth Clarke, his aunt, and they hope that the two boys and their mother may go to Switzerland in the summer, so that the boys may go to school there.

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Needed in Monastir

The following are extracts from postals received by the Board from Miss Mary L. Matthews, who was allowed to remain in Monastir when the Allies entered:—

"*Bitolia, Serbia, January 20, 1917.* We are beginning to have postal service again, so I will send this card, hoping it will reach you in good time. I suppose friends are anxious about me, but I was not sent away with the Clarkes; and I did not want to go,

A STREET IN MONASTIR

though the way has been open to Salonica for about two months. I want to be here where I am needed. We closed school in November, but we had no boarding department this year. Read Psalm 68, verse 20, in American Standard. ('God is unto us a deliverance; and unto Jehovah the Lord belongeth escape from death.') It is good to know our friends pray for us. Do not worry about me. The officials are kind to me. I can get flour as needed. This is the warmest winter I ever knew here. No snow yet.

"*Monastir, Serbia, January 22.* Letter of September 22 received on November 10. We were glad to hear from other missionaries through you. I am glad I do not belong to a Board that recalls its missionaries because of danger, if they can stay and do any good. I could go away, but I do not want to, and I do not want our Board blamed. I take the responsibility myself. The future is with God, who has cared for us in the past.

"Our first snow came yesterday. It is a great mercy that the weather is so mild this winter."

A CHINESE PAPER HOUSE

Such as are burned to be sent to the spirit world for use of some departed relative. Rows and rows of such paper dwellings line the sides of shops in certain streets of large Chinese cities

CHINA

Sixty Miles from Paotingfu

We have been indebted, from time to time, to Rev. Elmer W. Galt, of Paotingfu, for records of evangelistic work in the region about his city. In the *Missionary Herald* of December last, under the title, "An Unexpected Handicap," we gave his story of the experiences of two high grade students just from Peking who undertook a summer's work in Wu-Chi. A letter just in gives a further account of the progress of the work in this growing city, which is sixty miles southwest of Paotingfu:—

"Sunday, November 5, was the date set for the reopening of the chapel we have been using, after its extensive repairs. I was delayed by rain seventeen miles away, so I did not arrive on Saturday, as I had planned; but Mr. Sun, of Paotingfu, who was to give the address at the mid-day service, fortunately arrived ahead of the rain. On Sunday forenoon about sixty Christians walked into the city from a radius of eight miles; in fact, nearly all the men converts within the district were present.

"When I arrived, at one o'clock, the main service for the day was nearly over. Soon after its close, without stopping for a noon meal, we called together for examination the candidates for baptism. After the examination we held the second service, when we received into the church, with baptism, twenty men. They belong to six different villages in various directions from Wu-Chi, and will carry into a number of communities the light which has illumined their lives. Some of them had been waiting for a year or more for an opportunity to receive baptism. About an equal number of men and boys, several living here in the city, took the earlier steps toward church membership.

Signs of Promise

"Our evangelists are on very friendly terms with most of the teachers in

the city schools, and find them open-minded toward the truth. Two or three of them have attended Bible classes held by our Paotingfu Young Men's Christian Association in the Normal School there.

"Other influential men are becoming interested. The magistrate of the district, a man who has won the respect of the people under him as few Chinese officials do, is treating our church and evangelists most cordially. He has just been informed by officials 'higher up' that his place is safe to him, if he wants it, for the next six years—this in recognition of his service to the people in dredging a troublesome river and in other ways.

Some Crying Needs

"The facts I've just been stating only emphasize the need of care and planning for the future. We have spared for repairs and equipment every cent we could from Paotingfu, and the Christians from round about are giving quite generously. Yet we need more furniture at once, and the rooms back of the chapel, where the evangelists live, must have attention. The roofs leak in a dozen places. Sunday night the evangelists invited to their *k'ang* several men from a distance, who could not go home through the rain. The roof leaked pailfulls, and last night they made beds on benches in the chapel and abandoned the other rooms.

"One evangelist is just from college. The other comes from a refined home, and has been used to every comfort. His brother is a departmental head of one of China's chief military colleges. These men do not unduly complain, but they know that their work is hampered by the conditions under which they try to do it."

*

The Blind See in Fenchow

A letter from Mrs. Percy T. Watson, the wife of Dr. Watson, of Fenchow, Shansi, gives a graphic picture of the marvels of healing wrought in the present small, inadequate hospital quarters of this station. She says:—

PAPER HOUSE TO BE BURNED FOR USE IN THE SPIRIT WORLD

The original of this is about two feet high. It is unusual in being a two-story affair, showing foreign influence

"Today an unusually interesting case was operated upon for cataract. As a rule, only emergency operations are done on Sunday, but it was a question of making the patient wait two weeks until the doctor should return from Taiku, or of doing it today so that it would be safe to leave her Wednesday. She is a woman thirty-eight years old, who has been blind for six years and has wanted to come to the hospital, but has hesitated because of our lack of suitable accommodations for one of her position and refinement. However, she finally made the necessary arrangement at home, secured some one to come with her and care for her, has had the operation done—the doctor says she is one of the best cataract patients he ever had—and now must wait some three weeks to know the result. This woman has two children whom she has never seen. Can you imagine what her thoughts will be these next days?

"Dr. Watson is very fond of these cataract cases, because it always seems to mean so much to the patients. A man came today bringing a basket of eggs to show that he had not forgotten, though his sight had been restored several years ago. One morning this week two cataracts were done and an arm amputated for an old man who wanted his life saved, if possible, yet dreaded the operation. As a bit of encouragement to the old man, just as the operation was to begin, his wife came in with a fresh set of grave clothes she had made for him. A tribute to the surgeon, was it not? I am glad to be able to add, however, that these nice, clean clothes are rolled up beside him and their use postponed for the present.

THE MOTHER GODDESS IN CHINA

Worshiped by women who want sons

"What is causing most anxiety just at present is a typhus fever patient, one of our nice young teachers. His fever is down and he is doing well, but it is so hard to keep a strict quarantine among people who cannot see any sort of use in keeping away simply because there is disease. An old lady from the woman's school broke through the lines, and when remonstrated with said that *she* wasn't afraid. I think, however, that the fact that not even the hospital assistants were allowed to enter the room—only the doctor himself—has some effect."

Celebrating Christmas in Peking

Miss Adelle L. Tenney, a young member of the staff of the Woman's Board of the Interior who went to Peking in 1915, has described to us some of the joys of Christmas as they are experienced in Peking. With festivities taking place in college, academy, boys' school, girls' school, and church, as well as private and personal celebrations, the schedule had to be pretty carefully arranged, and we can tell of only a few occasions. Probably the kindergarten babies were most picturesque as they sat in a circle, told Christmas stories, sang Christmas songs, and "entertained" with games, etc. The admiring audience indulged in peals of laughter, sometimes in inappropriate places, for the children had on so many wadded winter garments that if one tipped over it took the combined efforts of several others to set him up again.

The academy girls gave a series of tableaux, picturing with beautiful reverence the scenes of the sleeping shepherds, the manger with Mary and the Babe, the visit of the Magi and their appearance before Herod. Between the scenes a chorus of students sang Christmas carols.

A contribution made by the foreigners was the rendering of Handel's oratorio, "The Messiah," with a chorus of eighty voices and a Chinese orchestra. They had worked hard for three months and felt well repaid. Two renderings were given for Chinese alone, and each time the Young Men's Christian Association auditorium was packed with appreciative listeners. Miss Tenney says her Chinese teacher told her he felt as though he had been in heaven after he heard the music.

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One Term's Events

In the course of a recent letter from Pres. W. L. Beard of Foochow College, he alludes to plans for the progress and growth of the college, and then says that the last term of last year

was in some respects the most successful since he has been in charge of the college:—

"During the term, four events have brought the college very favorably before the public. First, the students got up a lantern procession for Independence Day, October 10, and with the handsome lanterns they designed, with the bands and their uniforms, they quite won the favor of the officials, the gentry, and the business men.

"Second, the Saturday evening before Christmas the students gave a play on the college grounds to an audience of their friends numbering 3,000. Everything connected with this was such as to bring credit to the college.

"Third, on Christmas Day the college held its field day. For the first time we invited the officials and gentry. They came. An audience of over three thousand sat through the events, which went off without a hitch. The officials wanted to give the boys $180 in prizes. The occasion made all feel happy.

"And last, the commencement came nearest to my ideal of any that I have seen in Foochow. The Foochow Girls' College and the Union Normal School united with us in the exercises. We were fortunate in the choice of the orator—a Foochow man who had studied in Tokyo, and who has held a high position in the government educational bureau of Peking. I have never heard the Chinese speak so highly of an address as they did of this one.

"The officials were invited and they came, but they came as our guests. We did not wait for them or make great display on their account. The highest official in the province, General Li, spoke for nearly half an hour, assuring the college of his hearty approval and moral support, and urging the people to live unselfish lives.

"I have endeavored to interest the parents and relatives of the students in the commencements. At first practically none came. This year there was an audience of about nine hundred, less than half of them students."

JAPAN

A Letter from Tottori

On the western coast of Hondo, Japan's largest island, and on the southern third of that coast, is the city of Tottori. The place has about twenty-five thousand inhabitants and has been the site of a station of our Japan Mis-

FRONTING THE HARBOR, CANTON

sion since 1890. Rev. and Mrs. Henry J. Bennett are in charge of the station, and we are indebted to Mr. Bennett for an interesting account of the work around Tottori. Mr. Bennett says:—

"The work in and around Tottori has been going along better this year than I have ever known it before, I think. I should like to tell you about some work that Mr. Takata and his wife are doing in Hamazaka. Hamazaka is our eastern outstation, and is a very conservative town of about six thousand people. When Mr. Takata went there, and for a good while after, almost none of the people, even those whom he had met, would speak to him on the street, because he was a Christian. He began to hold preaching services in his house, and often his wife and one other Christian would be the only ones to hear him preach.

A New Plan

"One day when his wife was in Tottori, talking to Mrs. Bennett about the work, the thought occurred to her that it might be helpful to start a kindergarten there. Mrs. Takata had had no kindergarten training, but she went to our kindergarten in Tottori, saw what was being done there, and our teacher taught her as well as she could. After a while she went back to Hamazaka and started a small kindergarten. From the very beginning it was successful, as far as drawing the children is concerned. The people of the town are so pleased with it that many of them want to get their children in. The number is limited to twenty-five, and there is always quite a long waiting list. Mrs. Takata says that while before people whom she knew would not speak to her on the street, now people whom she does not know come out of their way to speak to her, and to ask if their children may not come into the kindergarten.

"The number of children in the Sunday school has doubled, too, as a result of this work.

Going to the Villages

"This man and his wife go every Monday night across a high pass to a neighboring village, to hold a meeting for children and for adults afterwards. Just now Mrs. Takata is suffering from beriberi, a disease of the feet, and is not able to walk that far. But often that couple would put on straw sandals, or go barefoot through the snow to this village, to hold the Monday evening meeting. No matter what the weather was, they kept their appointment. I have walked with them, through the snow, in rubber boots, while they had nothing but their stockings and straw sandals between their feet and the snow. Of course their feet would be wet and cold, yet every week they made this trip of more than a mile across the pass. One of the things they have asked me to try to get for them is a pair of rubber boots. If you know of any one who cares to make a contribution of two pairs of rubber boots (No. 6 and No. 7 will be about the right size, I think), it will be a great and much appreciated blessing to this faithful couple.

Found in a Fishing Village

"On Sunday morning, after the Sunday school is over at Hamazaka, Mr. Takata gets on the train and goes ten miles toward Tottori, to Uradomi. Here Mrs. Sawada opens her house for a Sunday school. She is a rather remarkable woman. Her husband was a drunkard and finally died of diabetes. She has two sons who have finished their courses at the Law School of the Imperial University in Tokyo. One of them is an *attaché* of the Japanese legation in Paris and the other is a step higher in the embassy in London. Both of these boys are earnest Christians, and they say that they owe a great deal to their mother. It is a remarkable family to find in a small fishing village. Still it was from such a village that Jesus got some of his disciples."

The Inaba White Rabbit

Mr. Bennett, who furnished the account of work in Tottori just preceding, has been studying a history of this province of Inaba, in which Tottori is situated.

"In every little village," he says, "there is a shrine (Shinto) and a Buddhist temple. In some villages of not more than fifty or sixty houses, at least two or three gods are worshiped. The origin of some of the temples or shrines is pitiful; for instance, there is a shrine five miles or so out of Tottori where a rabbit is worshiped.

"The story is that in Oki, an island off the west coast, a white rabbit wanted to get from the island to the mainland. A crocodile was near by, and the rabbit and the crocodile got into a dispute as to whether there were more rabbits or more crocodiles. The dispute became pretty hot, and at length the rabbit said: 'All right, you get the crocodiles and line up from here to Hondo (the main island), and I will count you; then we rabbits will line up and you count us. I will prove that there are more of us.'

"So the crocodiles formed a line in the water to Hondo. The rabbit jumped from the back of one to that of another, thus getting over to the main island. When he got on shore, he turned around and began to make fun of the crocodile for allowing himself to be fooled that way. The crocodile caught him and tore all his hair out. The rabbit was crying when a demon appeared and asked what was the matter. When told, the demon said he would give him some medicine which would make him well. But when the rabbit put it on his body, it stung terribly, and this made him cry more than ever. Then O kuni nushi no Mikoto, a Japanese god, appeared, and when he heard the story, gave the rabbit some medicine which made him all right again.

"This is a famous story, and there is a shrine not far from Tottori where the Inaba White Rabbit is worshiped. It has been a revelation to me to see what a hold Shinto has upon the people of Japan. Christianity has a long road to go before it conquers."

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After Many Days

Rev. Charles M. Warren, of Miyazaki, sends us the following:—

"There has just come to my notice an instance of bread cast on the waters which has returned after many days. When we were at Tottori, there lived quite near us a man with partial paralysis. He felt the need of the solace of religion and came frequently to our meetings, finally receiving baptism, I believe. Mrs. Funakoshi, his wife, is very deaf, so that she did not attend the meetings as much as he; but she responded to the advances of the Bible-woman and became a Christian. When the husband died, our ladies were of great help, making the preparations for a Christian funeral.

"The feeling of clan, family, and locality is very strong here in Japan,

ISHIKASI
One of the older Ainu women from the Hokkaido

and the village from which these people originally came—their *home*—sent two men as representatives to the funeral. One of these was the brother of the widow. I was as polite as possible to these two men—it gave me a fine opportunity to tell them something of Christian truth. They were impressed with what they saw and experienced of the spirit of Christianity. On their return home they wrote, I remember, a very appreciative letter of thanks for themselves and in the name of the village, whose real duty it was, they felt, to see the man properly buried.

"This village is a remote mountain hamlet not near any work of ours, but only six miles or so farther into the hills than some work that the fine Church Missionary Society missionary, my good friend Knight, was carrying on through the stated visits of one of his evangelists. Mrs. Funakoshi's brother read the literature I gave him, welcomed the Church Missionary Society evangelist, soon became a Christian, and received baptism. He made his home the center of Christian work in that region, led several others to Christ, and keeps up a Sunday school.

"When Mrs. Warren was in Kyoto, Mrs. Funakoshi, who is now in a missionary's family there, came to see her, and told her this story of her brother. Such a thing might happen anywhere in the world, but the non-Christian countries have more than the homelands of such 'naturally Christian' men, who need merely to be told in order to receive joyfully."

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INDIA

Entertaining the Governor

We quote some portions of a recent letter sent in duplicate to friends in America by Rev. and Mrs. John X. Miller, of Pasumalai. It shows how the Indians have come to trust the missionaries in pleasant emergencies as well as in calamitous ones. And the influence of the sincere kindness is far-reaching:—

"In the latter part of September we had a very unusual experience. Many of you will remember our Indian friend, who went with us to England for the coronation, and who afterwards gave us money to erect a hostel in Pasumalai for the normal students. A year or so ago he was given the title, Rao Bahadur; this year he was made a member of the legislative council, so that he is now the Honorable Rao Bahadur Annamalai Chettiyar.

"He lives in the town of Kanadukathan, which is about sixty miles from the nearest railway. It is a city of palaces, and is the home of many Indian bankers, called *chetties*, which is their caste title. Their houses are magnificent, several of them being more than a thousand feet in length, and nearly all are two-storied buildings. The rooms are very spacious, and several of them are furnished in European fashion, at least in part. They have their own water system and electric lights and fans.

"Our friend was to entertain His Excellency, Lord Pentland, Governor of the Madras Presidency, and his staff, together with the principal Europeans and Indian officers of the district. He also invited the Rajas and Zamindars of the neighboring districts. Not being quite sure of what is required on such occasions, he asked Mrs. Miller and me to help him receive and entertain the guests; and we were very glad to do so. First of all we had to see that the rooms were properly prepared and furnished, and three large palaces were put at our disposal. We went to Madras and bought whatever was necessary for the occasion.

"Everything passed off successfully. There was not a hitch in the proceedings from the beginning to the end. Corner stones were laid for a hospital for women and a school for girls, and a great garden party was held in a grove near a sacred tank and temple, one of the most picturesque locations we have ever seen."

An Eloquent Preacher from Calcutta

Rev. Albert J. Saunders, of the American College in Madura, writes:—

"We in Madura have just had a second interesting visit from Rev. B. C. Sircar, of Calcutta. He was with us last year in connection with the Eddy meetings, and we were pleased to have this return visit. Mr. Sircar is of a high caste Bengali family, his father being a Zamindar. Mr. Sircar himself is a graduate of Toronto University, Canada, was an ordained minister of the Baptist church, and is now a secretary of the Young Men's Christian Association, and a very eloquent speaker.

"The new town hall was secured for the Sircar meetings, and encouraging numbers crowded to hear him, despite the opposition efforts of Mrs. Besant, who sent a speaker to lecture on theosophy, hoping thus to counteract the influence of Mr. Sircar. The Christian preacher's messages were strong, noble pleas along the lines of The Universal Need; The Universal Man; The Universal Religion. In addition to these public addresses, a portion of each day was set aside for interviews with interested men.

"Mr. Sircar is very strong and tactful in dealing with the individual, and a number of men went and had private talks with him. We also arranged several meetings at the college, and the same plan of private interviews was followed there. It is very difficult to tabulate results in a place like India; but this we know, that Mr. Sircar always does good, solid work. He brought to Madura eloquent messages on great themes. Men have been impressed and are studying the claims of Christ. The personal work has done much good, and definite decisions will surely come."

RICE GROWING IN MADURA

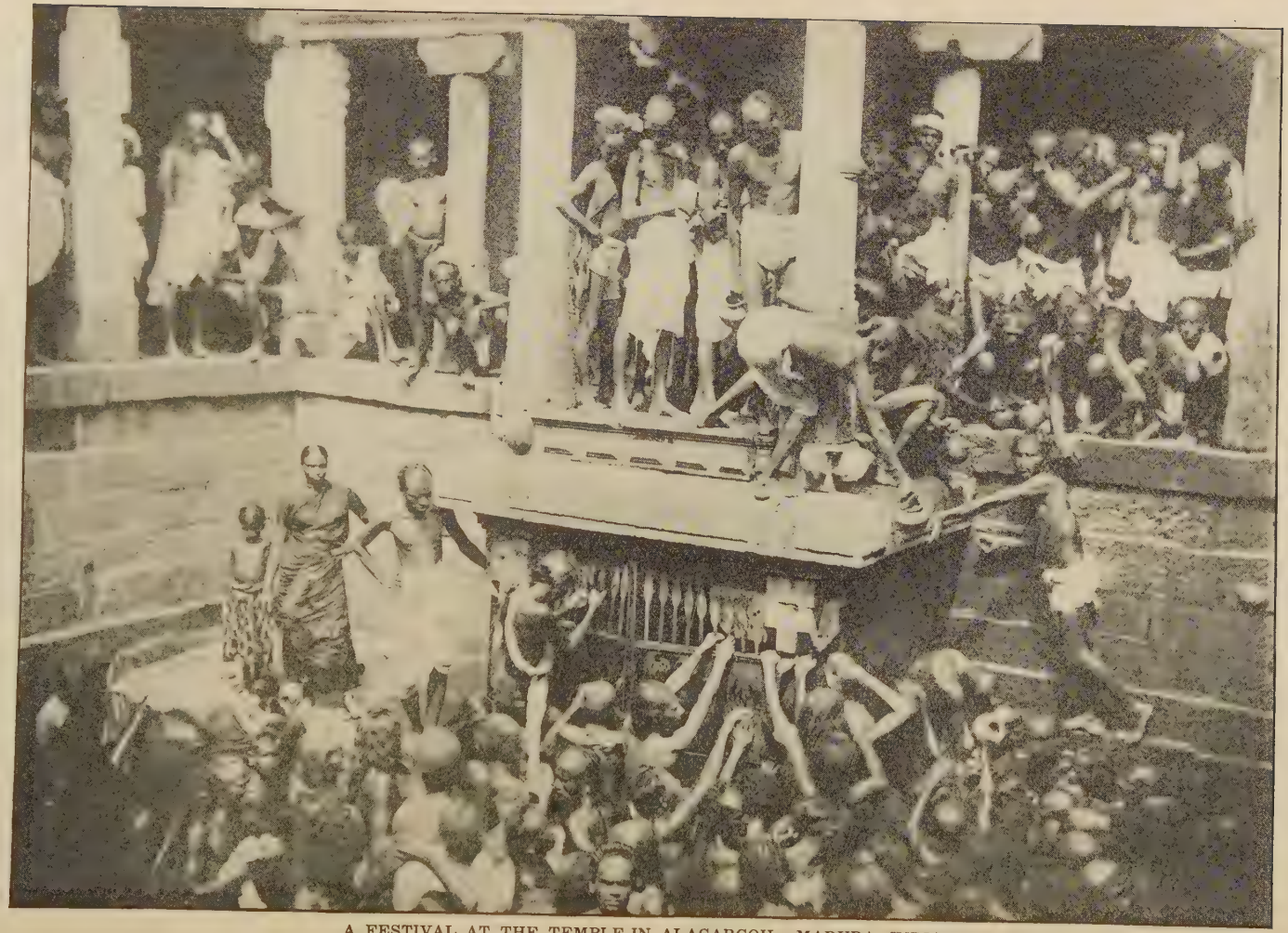
Looking down on the flooded rice fields, the lines noting the boundaries between the various sections

Dedication of a New Church at Wai

From our valued contemporary, the *Dnyanodaya*, of Bombay, we quote the following account of a most interesting occasion:—

"Wai, a small city in the Satara district near the source of the Krishna River, and deemed a sacred place of pilgrimage by Hindus, has for some years had a small Christian church, which latterly has grown fairly large. Near the close of December that church dedicated a new place of worship on a conspicuous site overlooking the river and visible to a considerable part of the town. The dedication service was attended by a goodly number of the educated Hindu and Mohammedan, as well as by the entire Christian residents, also by a large Christian delegation from Satara and by a few from more distant churches of the American Mission. All the exercises of the occasion were inspiring. The sermon by Rev. N. V. Tilak showed some of the differences between the Christian church and the ideals and practices of other religions.

"The substantial building measures fifty-five by twenty-nine feet inside, with verandas on three sides. Inside



A FESTIVAL AT THE TEMPLE IN ALAGARCOIL, MADURA, INDIA
Struggling for water from the sacred fountain

the edifice there is an excellent organ, and outside in a tower is a resonant church bell, which sounds the call to Christian worship as far as the bells of the great Hindu temples just across the sacred river. The organ and the bell are gifts from a generous American gentleman, Dr. J. Ackerman Cole.

"The cost of the church was 9,000 rupees. Its distinction is that the Indian Christians of Wai took a worthy part in securing the money and in assuming responsibility for the entire expense. All the leading members of the church regularly give a full tenth of their incomes for the support and the work of the church. In addition, they pledged one month's salaries for a needed house of worship. In these and other ways they have in about three years paid or collected a large part of the sum paid on the edifice thus far.

"The responsibility for the payment of the large remaining cost has been assumed by the Indian church itself. A friend has advanced the money without interest, and has generously promised that if he should die before the loan is entirely repaid, the remaining sum as gradually received shall be used for the prosecution of mission work in Wai."

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The Lalitpur Mission of Our Bombay Church

The Gospel Spreading Society has charge of the missionary work of the church of the Board's Marathi Mission in Bombay. This society is made up chiefly of men of very limited means; but strong in the belief that a live church is an evangelizing church, they have worked and prayed till the Bombay church supports its own pastor, carries on its own expenses and makes needful improvements, and is renewing the mission work in Lalitpur, in Jhansi District, which, though begun thirty years ago in connection with the Bombay mission station, had been for some years interrupted for lack of funds.

WHERE THE FIRST MISSION PREACHERS WERE STONED IN WAI LESS THAN TWENTY YEARS AGO

TEMPLES AT WAI ON THE SACRED RIVER KRISHNA

Lalitpur is 650 miles to the north of Bombay, in a most benighted district, having a population of over a million. The Gospel Spreading Society is maintaining two workers, who are members of the small Lalitpur church, to spread the gospel message in the region. The society feels, however, urgent need of an Indian missionary couple for efficient supervision and development of their home mission in Lalitpur. In addition to the work of the two catechists already there, they want to start a primary school and to maintain an orphanage.

The leader in faith of the flock at Lalitpur is an old, feeble, blind man named Jaffer, who with unflinching faith has determined not to rest till he sees provision made for the evangelization of his district. Rev. John Malelu, pastor of the Bombay church, in writing about the work and Jaffer's part in it, says, "His earnest and pathetic appeals to us, and his unceasing, burning prayers, bring tears to our eyes."

*

AFRICA

A Leopard Story

Rev. Thomas W. Woodside, who reached his station at Ochileso, West Central Africa, late last fall after furlough, sends us an account of an exciting experience at Ochileso:—

"Yesterday, December 14, about nine o'clock, Elder Satombela was going to his field when he saw a spore as though an animal had been dragged. He followed it and ran upon a leopard that had got caught in the trap I set near the cattle pen. It is a bear trap weighing about twenty pounds, and the animal had broken it loose and was making off with it.

"The leopard attacked Satombela and tore his scalp badly, making one clear gash fully six inches long, besides

others. His hands and an arm were also badly torn and bitten. We dressed the wounds as best we could and organized a hunt for the leopard. The grass is very high and we had to go cautiously. However, we captured him —a young animal, but measuring seven feet five inches from tip to tip, and standing nearly two and one-half feet high."

Satombela is the leading elder of the Ochileso station, and Mr. Woodside expresses much concern over his wounds. It was, of course, unwise to follow a trail in the long grass with no weapon but a native hoe. If he had had an ax he would perhaps have killed the animal; as it was there were four cuts on its head from Satombela's hoe. The Portuguese government is quite strict about the possession of guns and ammunition by people in its territory, licenses for their ownership having to be renewed yearly, so that both natives and missionaries depend more upon traps and axes in dispatching the wild animals than would otherwise be the case.

Mr. and Mrs. Neipp, of Ochileso, were about starting on furlough when Mr. Woodside wrote, and will probably be seen in American circles before long.

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The New Motor Cycle at Durban

Rev. Henry A. Stick, formerly of Umzunduze, in the Zulu Branch of our South Africa Mission, but now of Durban, has recently secured a new motor cycle, as his work at present takes him on long journeys from the city to various stations and outstations of the Zulu field. Mr. Stick is much pleased with his new steed, and writes of it:—

AFRICAN CHILDREN KEPT ALIVE BY THE MISSIONARIES DURING A FAMINE

They are given simple work to pay for the food. See the two mothers in the background and the special pet near the front

"But what a comfort the new 'Indian' motor cycle is! I have visited nearly all of my field with it, except Mapumulo and Zululand, and have had not one bit of trouble, nor spent a penny except for oil and gasoline (called petrol in Africa). The perfect feeling of safety, the ease of riding, and the solid pleasure in riding a good machine, are really strengthening to my nerves. I do better work because of it!

"I cannot refrain from quoting here a letter I have just received from a Colonial Englishman, on whose private farm we have some native work. My last trip on my old cycle was made to this work. I had considerable trouble on the way, and when there told this friend that I was seriously considering borrowing some money to get a new cycle, if nothing else appeared soon. On my return home, Mrs. Stick met me at the door with the news that funds had been secured for a new 'bike.' My English friend writes:—

"Dear Mr. Stick:—I do hope you won't think me selfish in not answering your letter and expressing my joy with your enjoying. I really think I am as glad as you are yourself. May God our Father bless these kind people for their nice present. Now you should bring it along so that we can see it. I guess the woman who found her lost money showed it to her friends. So come along, Mr. Stick, and let us drink a cup of milk together over the wheel.

"How kind our Father is to us! Just when we are at our wit's end, he comes and provides. I was quite sorry for you. I saw you were in trouble with the old machine— so much so, if I had had the money I would have lent it to you. Oh, so many times in my life brightness has come out of the darkest hours."

THE PORTFOLIO

When the Son of Man Cometh Shall He Find Faith

It is the supreme test of faith to live in uncertainty, and to that test in more ways than one our age is called. This means that in a peculiar sense, inward and mystic, as well as outward and practical, it must embrace the heroic aspects of its cross.

The world has never been so conscious of Christ as in these days of horror. Cartoons show Him everywhere. The hand of the dead soldier rests on His wounded feet; the sorrowing wife feels His consoling presence. Kaiser and King turn their backs on Him or pierce Him with the bayonet. To His gray figure on the cross, touched with dawn in the mists that rise from the profounds of mountain chasms, climb bowed processions of phantom mourners, chanting in all the tongues of the warring nations to Him who is their peace. Meantime, those actual Calvaries that stand so grave and still, watching the battlefields, bring a message of hope rather than despair. Though the walls of the church seem shattered, and though no rest be found for the seeking soul in its ruins, it cannot perish so long as Christ abides. For his presence creates it, and that presence, manifest on its altars, shall never leave the world He died to save.

Prof. Vida D. Scudder, of Wellesley, in "The Yale Review."

Paris at Prayer

Today Parisians felt that they had to go to church. They could not help themselves. They went silently. They came away silently. There was silence in the churches. High mass, with choir and organ, had no place in the heart of worshipers. At the altar of every chapel, and at the high altar as well, priests were celebrating in a silence only broken by the acolyte's bell. There is much in common between a Quaker meeting and a low mass of the Catholic Church. Men do not always need words or music to worship together

in the beauty of holiness—for that is silence, is it not?

One mother beautifully expressed the spirit of Paris at prayer, as she came down the steps of St. Sulpice this morning. In a low, clear voice, slowly but unhesitatingly, she said:—

"My boys may come back to me. I do not know. That rests with God. But I can be loyal to my country, I can get peace this day, only if I am willing to give them up. Some must die. If I pray for the safety of mine, that is selfish, and does not lift the burden from my heart. But if I pray for strength for myself to feel proud that I have sons to give for my country, and for strength for them to do their duty in the hour of battle, then I know that the Other Mother who gave her Son has heard me, and there is joy even in tears."

From "Paris Reborn," by Herbert Adams Gibbons.

Forest Destruction in North China

Are the people at large aware that what is one of the last bits of beautiful virgin forest, still left in North China, is being rapidly exterminated today? This is what is taking place at this very moment. On a trip just made in the Shing-lung-shan district, a region five days' travel from Peking to the northeast, I saw scenes of such ruthless destruction of a priceless forest that made one ask whether the Chinese will ever begin to learn that forests are not the enemies of mankind, but, if properly managed, the most invaluable friends.

The district in question is the property of the ex-Imperial Family, and the land is being thrown open to settlement; but—and here is the strange thing—on account of the tombs of the dead ones of the Imperial Family being fifty and more miles farther south, no lumber cut is allowed to leave the district. Everything has to be either burned on the spot or consumed locally, for it is believed that should lumber or firewood be carried away, it would disturb the peace of the spirits of the Imperial dead.

It really is ghastly to see oak trees being burned which are from two to three centuries old and the trunks of which contain, in each of them, enough wood to supply twenty to thirty railroad sleepers, valued at one to two taels apiece. Trunks of Manchurian wild walnuts are given over to the flames that are invaluable for rifle butts, for furniture, and for many other purposes. Some of these trunks are worth fifty taels and over. Black-barked birches of enormous size; splendid hard-wooded elms, fine wild pears, enormous poplars, beautiful lindens—they all go, besides large numbers of maples, cork trees (phellodendron amurensis), tree lilacs, hornbeams, and a host of smaller things.

At present the floors of the numerous valleys and the bases of the mountains are mainly cleared; but with the reckless burning of the trees cut down, the flames often escape and the fire leaps over to the mountain sides, covered with dry leaves and other highly inflammable material. During the three nights I was in the Shing-lung-shan district, large forest fires were in evidence in many places. The flames crawled over the mountains like huge fire dragons, devouring everything in their path of destruction.

Frank N. Meyer, United States Department of Agriculture, writing in the "Peking Gazette."

⚜

WAITING

Follow after—we are waiting by the trails that we lost
For the sound of many footsteps, for the tread of a host.
Follow after—follow after—for the harvest is sown;
By the bones about the wayside ye shall come to your own.

—*Kipling.*

THE BOOKSHELF

The Apostles of India. By J. N. Ogilvie, D.D. London and New York: Hodder & Stoughton. Pp. 447. Price, $1.50 net.

These brief sketches of the lives of the great missionaries to India were delivered, for the most part, as lectures under the Baird Trust. Through his close connection with India as pastor of churches in both Madras and Bangalore, Dr. Ogilvie is able to give an atmosphere to the lectures that would not otherwise be possible. In the lectures on St. Thomas and Pantænus, he quotes practically all that is known concerning the connection of these two men with India, and though all may not be able to agree with Dr. Ogilvie that these men actually labored in India, the author makes out a very strong case for them. He shows, at any rate, that the traditions concerning them are very old, and that where there is such a continuous tradition, there must be some foundation for it.

The chapter on "Apostolic Footprints" gives the history of Indian Christianity from 300 to 1500, and shows the glimpses we have of the life of the Indian Church during that time. It is a fine summing up of this knowledge. The remaining chapters add no new light to our knowledge of the men whose lives are given, but they do relate with freshness and interest the stories of what these men did and suffered for the sake of Christ in India. Xavier, De Nobili, Ziegenbald, Carey, and others again live before our eyes, and their work receives a new glory through this narration.

J. J. BANNINGA.

Renaissant Latin America. By Harlan P. Beach, F.R.G.S. New York: Missionary Education Movement. Pp. 258.

Dr. Beach has done with his accustomed thoroughness and grace a difficult piece of work. He has prepared a condensed account—an outline and an interpretation—of the Congress of Christian Work in Latin America, which was held at Panama in February of 1916. Many well-chosen pictures serve to illuminate the various chapters, and the volume is carefully indexed.

The Gateway to China. By Mary Ninde Gamewell. New York: Fleming H. Revell Co. Pp. 252. Price, $1.50 net.

Mrs. Gamewell, a member of the Methodist Episcopal Mission in China, has given her book for its sub-title, "Pictures of Shanghai," and declares that Shanghai, more than any other city, represents the Orient in transition. She discusses the city's civic problems, its old and new customs, gives glimpses of its schools, its mills, its housekeeping affairs, and in what is perhaps its most illuminating chapter, called "A Wizard Publishing House," she describes the "Commercial Press," a firm started by three young Christian men, in 1897, in a Chinese house in an alley off a main street. Its sixty modern presses are now housed in a group of brick buildings covering eight acres. It employs 1,400 men and 400 boys, and its output goes everywhere in the Chinese Republic.

Legends of old Honolulu. Collected and Translated from the Hawaiian by William D. Westervelt. London: Constable & Co. Price, $1.00 net.

All folklore lovers the world over will delight in this collection of tales of gods and goblins, of men and animals of old Hawaii. Mr. Westervelt pays due credit to the American Board missionaries, who prepared the first Hawaiian alphabet in 1821, and encouraged their pupils to write down the old legends and traditions. Some of the stories in this collection have been taken from these old records; some have been told the writer by aged Hawaiians. Most of them have been previously printed. The illustrations are unusually good, and an appreciative foreword has been written by Prof. George H. Barton, now

of Boston, but for a number of years a resident of Honolulu.

Quiet Talks with the Family. By Charles Edward Jefferson, pastor of the Broadway Tabernacle Church. New York: Thomas Y. Crowell Co. Pp. 187.

A third volume of the brief sermons which Dr. Jefferson calls "Quiet Talks," and which his wider congregation all over the land welcome gladly. Taking the home and family life as his general theme, these sermons are addressed to fathers, mothers, boys, and girls, grown-up sons and daughters, and even consider the relation of masters and servants, which is indeed often worth a sermon. Dr. Jefferson's constituency will not need to be told that the chapters are full of insight and sympathetic advice.

WORLD BRIEFS

In China the Student Volunteer Movement for the ministry has fifty-two organized bands of Volunteers. Over two hundred of the members are in theological colleges, and half that number have entered the ministry.

The Chamber of Commerce of Württemberg, Germany, has declared its readiness to accept the proposal, said to have been made by the Turkish government, that some 10,000 Turkish lads, between the ages of twelve to fifteen years, be sent to Germany as apprentice artisans. Turkey must in some way replace the Armenian artisans who have been massacred or deported.

Rev. Edmond F. Cook, D.D., has accepted a call to become director of the Missionary Course of the Moody Bible Institute, Chicago. He has been Foreign Missionary Secretary of the M. E. Church South for seven years, during which time he has visited the mission lands in which that Church is represented. Prior thereto he was the Educational Secretary of its Board of Missions, after having spent fifteen years in the pastorate. He expects to construct a course in Moody Institute that will lead more Christian young men and women to devote their lives to missions along conservative and evangelical lines.

Tokyo, Japan, has a training school for Sunday school workers. Its term lasts thirty weeks, with one session, consisting of three lecture periods, for each week. The full course covers two years and includes Bible study, organization and conduct of Sunday school, departmental specialization (beginners', adults', cradle roll, home department, etc.), educational and child psychology, and teaching methods and principles. Standard teacher training certificates are awarded.

This month (April, 1917) is expected to see the opening of a Union Christian College for Women in Japan. A board of trustees has been formed in Japan and a board of governors in America. The five boards so far coöperating are the Board of Foreign Missions of the Presbyterian Church; Women's Board of Foreign Missions of the Reformed Church; American Baptist Women's Foreign Missionary Society; Women's Foreign Missionary Society of the M. E. Church; and the Women's Missionary Society of the M. E. Church, Canada.

President Li of the Chinese Republic has suppressed the government lottery at Canton and other lotteries, and has refused an offer of $16,000,000 for an extension of the sale of opium in Shanghai from March 31, 1917, which is the uttermost boundary of opium selling in China under the treaty with Great Britain. Three thousand chests of opium owned by British subjects remain with no legal market, as a temptation to smuggling and bribery. China's greatest peril, however, is from morphine, which by universal treaties is excluded from China except for medicinal uses, but tons of it are reported as being smuggled in from Edinburgh through Japan.

It was announced, via Amsterdam, early in February, that the Grand Vizier of Turkey, Said Halim, had resigned, for reasons of health. A new cabinet has been formed, with Talaat Bey as Grand Vizier, Minister of the Interior, and temporarily Minister of Finance; Nessimy Bey as Minister for Foreign Affairs; Halil Bey, Minister of Justice and President of the State Council; Enver Pasha, Minister of War; Djemal Pasha, Minister of Marine; and other offices filled by men whose names are less familiar to our readers. Talaat Bey has received from the Sultan the title of Vizier and Pasha. He will be remembered as the official who replied to the American woman who was protesting to him against the tortures and massacres of Armenian women, "This amuses us." The Reuter dispatch announcing the new cabinet declares it will "energetically prosecute the war in conjunction with Turkey's allies until the attainment of final victory."

ARRIVALS ON THE FIELD

January 4. At Peking, Miss Grace M. Breck, joining the North China Mission.

BIRTHS

January 1. At Shaowu, Foochow Mission, China, to Rev. and Mrs. Robert B. Whitaker, a son, John Gulick.

January 18. At Ahmednagar, Marathi Mission, India, to Mr. and Mrs. Charles H. Burr, a daughter, Alice Elizabeth.

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Mr. and Mrs. Franklin H. Warner, of White Plains, N. Y., members of the American Board's Deputation to attend the centenary of the Ceylon Mission, have returned home in good health and spirit. They visited the missions in India, China, and Japan. Mr. Warner took many photographs and is full of enthusiasm and late information, which he is already accepting invitations to share with churches and missionary societies.

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Alarming word comes of the critical sickness at the Hospital in Newton, Mass., of Rev. Robert Chambers, D.D., of the Western Turkey Mission. Since his return, with Mrs. Chambers, to the United States in 1915, owing to the pressure of the Turkish situation, Dr. Chambers has been actively employed in the region of Boston in raising relief funds for the American Committee for Armenian and Syrian Relief. Latterly he has been obliged to cease the work, which is now in the hands of his brother, Dr. W. Nesbitt Chambers.

∴

Dr. Mary Mills Patrick, President of the American College for Girls of Constantinople, who is in America this spring, in the interests of the college, has been one of the visitors in the Congregational House recently.

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At the last annual meeting of the American Board, at Toledo, it was voted that the President of the Board should appoint a committee of five to report at the next annual meeting as to the advisability of the Board undertaking additional missionary work in Latin America. It will be of interest to our readers to learn who constitute that committee: Dr. Frank K. Sanders, New York; Pres. Henry C. King, Oberlin; Prof. Hiram Bingham, New Haven; Prof. Arthur L. Gillett, Hartford; W. W. Mills, Esq., Marietta.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Limerick, Rev. and Mrs. George A. Mills,	5 00	
Wells, 2d Cong. ch.	4 45	
York Village, 1st Cong. ch.	10 00	—— 19 45

New Hampshire

East Alstead, Cong. ch., W. H. Spalter,	15 00	
Goffstown, Cong. ch.	4 57	
Haverhill, Cong. ch.	8 81	
Hudson, 1st Cong. ch.	15 00	
Kensington, Cong. ch.	13 07	
Langdon, Cong. ch.	3 90	
Milton, 1st Cong. ch.	11 77	
Pittsfield, Cong. ch.	48 42	
Sanbornton, Cong. ch.	52 80	—— 173 34

Vermont

Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou, 45.44; Mrs. Mary L. Bowers, 175,	220 44	
Hyde Park, 2d Cong. ch., Belle J. Noyes,	4 25	
Jericho, 1st Cong. ch., toward support Rev. and Mrs. Wm. Hazen,	35 00	
Ludlow, Cong. ch., toward support Rev. E. H. Ballou,	8 45	
West Rutland, Cong. ch., toward support Rev. E. A. Yarrow,	22 25	
——, Matured Conditional Gift,	1,000 00	—— 1,290 39

Massachusetts

Abington, 1st Cong. ch.	16 04	
Auburndale, Cong. ch., W. H. Cooley,	12 50	
Beverly, 2d Cong. ch.	43 00	
Boston, Old South Cong. ch., 350; Mt. Vernon Cong. ch., 142.80; Highland Cong. ch. (Roxbury), 55; Park-st. Cong. ch., Florence St. J. Baldwin, 50; Cong. ch. (West Roxbury), J. P. Jewell, 10; Mrs. Anna S. H. Titcomb, 200; B., 10,	817 80	
Cambridge, John Crosby Brown Moore,	20 00	
Concord, Trin. Cong. ch.	30 50	
Danvers, Susan S. Driver,	15 00	
Fitchburg, Finnish Cong. ch.	12 55	
Franklin, 1st Cong. ch.	4 50	
Hawley, 1st Cong. ch.	5 00	
Hingham, J. Wilmon Brewer, for Battalagundu,	4 00	

Lenox, Cong. ch., for 1916, 162 37
Lowell, A. D. Carter, 150; Miss C. A. Lathrop, 10, 160 00
Miller's Falls, Cong. ch. 5 60
Moore's Corner, Cong. ch. 7 26
Myricks, Friendship, 100 00
Newton, Mrs. Sarah L. Hill, in memory of Junius W. Hill, 2,000 00
Newton Center, In memory of Chas. C. Burr, 100 00
New Salem, Cong. ch., 21.50; North Cong. ch., for 1916, 1, 22 50
Norton, Trin. Cong. ch. 2 00
Petersham, E. B. D. 100 00
Plymouth, ch. of the Pilgrimage, 110 90
Prescott, 1st Cong. ch. 5 09
Randolph, T. 14 00
Reading, Solomon Davis, toward support Mr. and Mrs. C. H. Burr, 1,200 00
Saugus, 1st Cong. ch. 13 96
South Deerfield, Cong. ch. 78 00
South Hadley Falls, G. 200 00
Stow, Mrs. Lucy S. Connor, 25 00
Sunderland, Cong. ch. 20 00
Three Rivers, O. J. Billings, 15 00
Uxbridge, 1st Cong. ch. 28 60
Webster, 1st Cong. ch., for 1916, 48 75
Wilbraham, United Cong. ch. 64 74
Worcester, Old South Cong. ch., Mr. and Mrs. A. E. Barlow, toward support Rev. C. B. Olds, 10; Tatnuck Cong. ch., 9.22, 19 22
——, E. M., toward support Rev. E. J. Woodall, 200 00
——, B., toward support Dr. J. K. Marden, 1,000 00—6,683 88

Legacies.—Brookline, Abby M. Field, by William A. Warden, Ex'r, add'l, 100 00
North Brookfield, Jonathan E. Porter, add'l, 680 75
Shutesbury, Nathaniel A. Briggs, by Edwin F. Stowell, Trustee, 2,713 33
Ware, Martha Elizabeth Marsh, by Henry K. Hyde and Andrew Bryson, Ex'rs, 2,046 92—5,541 00

12,224 88

Rhode Island

Kingston, Cong. ch. 109 30
Woonsocket, Globe Cong. ch. 34 35——143 65

Young People's Societies

Vermont.—East Dorset, Y. P. S. C. E. 10 50
Massachusetts.—Framingham, Plymouth Y. P. S. C. E., for work in China, 3.45; Haverhill, West Y. P. S. C. E., 3; South Acton, Y. P. S. C. E., for Shaowu, 10; Worcester, Central Y. P. S. C. E., 2.05, 18 50

29 00

Sunday Schools

Vermont.—Bellows Falls, Cong. Sab. sch., toward support Rev. E. H. Ballou, 17.50; Jeffersonville, Cong. Sab. sch., 1.50; Ludlow, Cong. Sab. sch., toward support Rev. E. H. Ballou, 4.32; St. Johnsbury, South Cong. Sab. sch., 21.52, 44 84
Massachusetts.—Ballardvale, Union Cong. Sab. sch., 7.06; Belmont, Plymouth Cong. Sab. sch., 2.50; Braintree, South Cong. Sab. sch., for India, 4; East Northfield, Cong. Sab. sch., 33.97; New Bedford, Trin. Cong. Sab. sch., for 1916, 3.18; Newton, Eliot Cong. Sab. sch., of which 30 for Mt. Silinda and 30 for Madura, 60; Plymouth, Sab. sch. of ch. of the Pilgrimage, Junior Dept., for Africa, 7.50, 118 21
Rhode Island.—Providence, Plymouth Cong. Sab. sch. 7 85

170 90

MIDDLE DISTRICT

Connecticut

Bridgewater, Cong. ch. 16 61
East Haven, Cong. ch., for 1916, 55 00
Farmington, 1st Cong. ch., for 1916, 381 19
Granby, 1st Cong. ch. 12 00
Griswold, 2d Cong. ch. 6 70
Hartford, 1st ch. of Christ, 562 71
Lisbon, Newent Cong. ch. 31 57
Mansfield Center, Charles H. Learned, 10 00
Naugatuck, Cong. ch. 100 00
New Britain, Stanley Memorial Cong. ch., 17; Miss A. E. Shipman, 5, 22 00
New London, 2d Cong. ch. 893 36
Northfield, Cong. ch. 1 45
North Woodstock, Cong. ch., Friend, 5 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 40 59
Salisbury, ch. of Christ, 108 50
Sharon, 1st Cong. ch. 8 60
Somerville, Cong. ch. 5 00
South Manchester, Swedish Cong. ch. 6 00
Winsted, 2d Cong. ch. 59 76—2,326 04

New York

Brooklyn, Marion L. Roberts, for Austria, 10 00
Franklin, Jennie L. Noble, for Adana, 15 00
Holland Patent, Welsh Cong. ch. 5 00
Homer, 1st Cong. ch. 50 00
Middletown, 1st Cong. ch. 3 75
Pocantico Hills, Union Cong. ch. 20 00
Port Leyden, Cong. ch. 3 92
Riverhead, J. W. Downs, 5 00
Salamanca, Cong. ch. 20 50
Syracuse, Geddes Cong. ch. 30 00
Watertown, Emmanuel Cong. ch. 8 71
——, Henson Peake Barry, 10 00
——, Friend in Central New York, 25 00——206 88

New Jersey

Arlington, M. W. P., for work in Turkey, 5 00
Bernardsville, 1st Cong. ch. 15 00
Montclair, 1st Cong. ch., Friend, 15; Edward T. Wilkinson, 250, 265 00——285 00

Pennsylvania

Bangor, Welsh Cong. ch. 18 87
Le Raysville, Cong. ch. 21 00
Pittsburgh, Sadie Connell, 5 00
Potterville, Cong. ch. 4 48
——, Matured Conditional Gift, 1,000 00—1,049 35

Ohio

Berea, Cong. ch., 10.80; J. G. Matthews, 50, 60 80
Cleveland, Trinity Cong. ch. 18 00
Columbus, North Cong. ch., 8.50; Evan Walters, 29.40, 37 90
Dublin, Cong. ch. 15 29
East Cleveland, Calvary Cong. ch. 10 00
Jefferson, Cong. ch. 35 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Washington-st. Cong. ch., Walter E. Reingruber, for Shaowu, 50, 172 00
Washington, Cong. ch. 12 00——360 99

Less.—Columbus, 1st Cong. ch., item entered in February *Herald* now transferred to Special Donations, 108 00

252 99

Legacies.—Mad River, Frances Jane Snodgrass, by Wm. A. Hale, Trustee, add'l, 219 05

472 04

Virginia

Begonia, Slavonic Cong. ch. 10 00

Florida

Daytona, Edgar M. Condit, toward support Rev. O. S. Johnson, 250 00
Orange City, Cong. ch. 10 00
Tangerine, Cong. ch. 3 00——263 00

Young People's Societies

New York.—New York, Broadway Tab. Y. P. S. C. E., for Harpoot, 30 00

Sunday Schools

Connecticut.—Northfield, Cong. Sab. sch., 4.10; Plainfield, Cong. Sab. sch., 1; Redding, Cong. Sab. sch., 3, 8 10
New York.—Brooklyn, Central Cong. Sab. sch., toward support Rev. H. W. Robinson, 250; Lisbon, Cong. Sab. sch., 5; Middletown, 1st Cong. Sab. sch., 5.40, 260 40
New Jersey.—Chatham, Stanley Cong. Sab. sch., 5.90; Newark, Sab. sch. of 1st Cong. Jube Memorial ch., 7.12, 13 02

281 52

INTERIOR DISTRICT

Alabama

Ironton, 1st Cong. ch., for 1916, 84

Texas

Austin, Ira H. Evans, 50 00
Dallas, Winnetka Cong. ch. 3 10—— 53 10

Illinois

Area, Cong. ch. 13 23
Chicago, Austin Cong. ch. 7 65
East Moline, Plymouth Cong. ch. 13 39
Gridley, Cong. ch. 25 00
La Moille, Cong. ch. 7 93
Malta, Cong. ch. 9 00
Park Ridge, Federated chs. 12 00
Plainfield, Cong. ch. 25 00
Roscoe, Cong. ch. 3 05
Wilmette, 1st Cong. ch. 53 30
Winnebago, Cong. ch. 11 00——180 55

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, of which 46.50 from Woman's Miss. Soc. 84 15
Hillsboro, Rev. Frank J. Scribner, 100 00
Lake Geneva, 1st Cong. ch. 87 87
Lancaster, Cong. ch. 20 00
Mazomanie, Cong. ch. 7 34
Milwaukee, Grand-av. Cong. ch. 65 00
Sun Prairie, Cong. ch., Ladies' Miss. Soc. 10 00——374 36

Minnesota

Alexandria, Cong. ch. 1 43
Austin, Cong. ch. 66 22
Belview, Cong. ch. 3 50
Birchdale, Cong. ch. 1 68
Brainerd, 1st Cong. ch. 10 00
Correll, Cong. ch. 40
Detroit, Cong. ch. 2 62
Happyland, Cong. ch. 1 50
Mankato, 1st Cong. ch. 1 77
Mantorville, Cong. ch. 5 00
Medford, Cong. ch. 4 72
Minneapolis, 1st Cong. ch., 54; Pilgrim Cong. ch., 29.28; 5th-av. Cong. ch., 20; Edina Cong. ch., 6.30; Rev. C. B. Fellows, for Aruppukottai, 30, 139 58
Rochester, Cong. ch. 28 73
St. Paul, Olivet Cong. ch. 114 28
Tintah, Cong. ch. 4 00
Wayzata, Cong. ch. 5 00——390 43

Iowa

Chester, Cong. ch. 8 15
Des Moines, Plymouth Cong. ch. 17 00
Fayette, Cong. ch. 2 00
Forest City, Cong. ch. 13 00
Grinnell, Grinnell College, for Boys' School, Tehchow, 542; Rev. Samuel A. Martin, 2, 544 00
Ionia, Cong. ch. 5 32
Keosauqua, Cong. ch. 20 20
Minden, Mrs. Hansen, 3 75
Montour, Cong. ch. 48 38
Sheldahl, William Herbert, 25 00
Sloan, Cong. ch. 5 16
Waterloo, Union Cong. ch. 1 00——692 96
Legacies.—Cherokee, Robert Lewis, 352 57

1,045 53

Missouri

St. Louis, Compton Hill Cong. ch., H. Hunter, for Sirur, 25 00

North Dakota

Brantford, Cong. ch. 1 00
Cando, Cong. ch. 5 00
Max, 1st Cong. ch. 1 00
New England, Cong. ch. 5 00
New Leipzig, Ger. Cong. chs., toward support Rev. C. H. Maas, 150 00——162 00

South Dakota

Belle Fourche, Cong. ch. 10 42
Beresford, Cong. ch. 9 42
Fort Pierre, Cong. ch. 24 00
Gregory, Cong. ch. 11 00
Sioux Falls, Cong. ch. 5 76
Watertown, Cong. ch. 16 00
Wheaton, Cong. ch. 3 65—— 80 25

Nebraska

Columbus, 1st Cong. ch., for 1916, 30 00
Exeter, 1st Cong. ch. 46 50
Paisley, Cong. ch. 4 00
Springview, Cong. ch. 5 50
Steele City, Cong. ch. 7 75—— 93 75

Kansas

Gaylord, 1st Cong. ch. 5 00
Valley Falls, Cong. ch. 15 90
Wichita, Fairmount Cong. ch., Mrs. N. J. Morrison, 10 00—— 30 90

Montana

Laurel, Montana Brethren Conference, toward support Rev. C. H. Maas, 20 00

Colorado

Brush, Proceeds of wedding of Mr. and Mrs. C. L. Homburg, toward support Rev. C. H. Maas, 5 50
Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure, 125 00
Fruita, Cong. ch., Ladies' Aid, 6 50
——, Ger. Laymen Brethren Conference of Colorado, toward support Rev. C. H. Maas, 125 00——262 00

Young People's Societies

Alabama.—Beloit, Y. P. S. C. E. of Union Cong. ch., for Mt. Silinda, 5 00
Illinois.—Beardstown, Y. P. S. C. E., for Mt. Silinda, 5; Chicago, Central Park Y. P. S. C. E., for Mt. Silinda, 15; Itasca, 1st Presb. Y. P. S. C. E., for Mt. Silinda, 2; Odell, 1st Y. P. S. C. E., for Mt. Silinda, 5; Wataga, Y. P. S. C. E., for Mt. Silinda, 1.25, 28 25

33 25

Sunday Schools

Texas.—Dallas, Central Cong. Sab. sch., 13.05; do., Winnetka Cong. Sab. sch., 3.40, 16 45

Illinois.—Chicago, Pacific Cong. Sab. sch., 19; do., Park Manor Cong. Sab. sch., for Mt. Silinda, 5; do., West Pullman Cong. Sab. sch., 2.50; Lawn Ridge, Cong. Sab. sch., .25; Lockport, Cong. Sab. sch., for Mt. Silinda, 1.25; Monroe Center, Union Sab. sch., for Mt. Silinda, 3.50; Oak Park, Harvard Cong. Sab. sch., 10; Richmond, Cong. Sab. sch., 1.50; Roberts, Cong. Sab. sch., 3.25; Rockford, 2d Cong. Sab. sch., 18.77; Roscoe, Cong. Sab. sch., 1.50; Wilmette, 1st Cong. Sab. sch., 45, 111 52

Wisconsin.—Delavan, Cong. Sab. sch., 11.41; Fond du Lac, Plymouth Cong. Sab. sch., 25; Red Granite, Cong. Sab. sch., 18, 54 41

Minnesota.—Minneapolis, Pilgrim Cong. Sab. sch. 7 41

South Dakota.—Beresford, Cong. Sab. sch., 49.92; Ipswich, Cong. Sab. sch., 4; Watertown, Cong. Sab. sch., 5.01, 58 93

Kansas.—Little River, Cong. Sab. sch., 5.20; Milo, Union Sab. sch., 2.30; Pittsburg, 1st Cong. Sab. sch., 3.80; Severy, Cong. Sab. sch., 2.37; Valley Falls, Cong. Sab. sch., 7.96, 21 63

270 35

PACIFIC DISTRICT

Washington

Ritzville, Zion Ger. Cong. ch., toward support Rev. C. H. Maas, 10 00

California

Auburn, Cong. ch.	2 00	
Claremont, Mrs. Helen G. Renwick,	10 00	
Cloverdale, Cong. ch.	5 28	
Eureka, Cong. ch.	11 50	
Fresno, Pilgrim Cong. ch., 23; 1st Cong. ch., 10.82; Mrs. Kohar Kaprielian, 5,	38 82	
Likely, Cong. ch.	1 67	
Mill Valley, Cong. ch.	6 29	
Murphys, Cong. ch.	1 72	
Oakland, Calvary Cong. ch.	5 11	
Oleander, Cong. ch.	8 28	
Pasadena, Mrs. E. S. Baldwin,	20 00	
Redwood, Cong. ch.	5 27	
San Juan, Cong. ch.	2 30	
San Rafael, Cong. ch.	3 13	
Saratoga, Cong. ch.	8 64	130 01

Hawaii

Hana, Cong. ch.	19 75	
Honolulu, Central Union Cong. ch.	202 00	
——, Churches, through Hawaiian Board,	69 04	290 79

Young People's Societies

Washington.—Irby, Y. P. S. C. E. and Sab. sch. Convention of the Pacific Ger. Conference, for Inghok, 60; Orchard Prairie, Y. P. S. C. E., for Shaowu, 20, 80 00

Hawaii.———, Y. P. S. C. E's, through Hawaiian Board, 7 50

87 50

Sunday Schools

California.—San Francisco, 1st Cong. Sab. sch. 8 15

Hawaii.—Honolulu, Central Union Sab. sch. 20 00

28 15

MISCELLANEOUS

England

London, Anerley Cong. ch., for work in Zulu Mission, 68 99

India

Kodaikanal, Friend, 4 87

Japan

Kobe, Mrs. Frances H. Davis, 25 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For building, station school, Wai,	500 00	
For deficit in school account, Barcelona,	311 50	
For housekeeping grant, for missionary, Inanda,	75 00	886 50

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 5,250 00

For Lucy Perry Noble Bible School, care Miss E. M. Swift,	800 00	
For Maybell Seelye Reese Memorial School, care Miss F. K. Heebner,	300 00	
For girls' boarding school, West Central Africa,	1,000 00	
For Tehchow Girls' School, care Miss Mabel Huggins,	346 06	7,696 06

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 1,700 00

10,282 56

Additional Donations for Special Objects

New Hampshire.—— ——, Friend, of which 650 for work, care Rev. R. E. Chandler, 360 for work, care Rev. J. C. Holmes, and 300 for work, care Rev. E. H. Smith, 1,310 00

Massachusetts.—Auburndale, Cong. Sab. sch., for school, care Rev. A. A. McBride, 25; do., Rev. E. H. Smith, for theological students, care Rev. Lewis Hodous, 20; Boston, Old South Cong. Sab. sch., Capron Bible Class Assoc., for school care Miss Anna L. Millard, 30; do., Cong. Sab. sch. (Brighton), for work, care Miss Esther B. Fowler, 20; do., 2d Cong. Sab. sch. (Dorchester), Chinese Dept., for work, care Rev. C. A. Nelson, 10; do., Mrs. Anna S. H. Titcomb, for hospital work, care Dr. and Mrs. H. N. Kinnear, 50; Cambridge, Pilgrim Cong. ch., W., for native helper, care Rev. F. E. Jeffery, 30; Malden, Cong. Sab. sch., for pupil, care Harold B. Belcher, 20; Mittineague, Cong. ch., for use of Miss Sarah L. Stimpson, 5; Newburyport, Edward Perkins, for work, care Rev. E. P. Holton, 10; North Adams, Cong. Sab. sch., for school, care Mrs. T. D. Christie, 25; Northampton, Edwards Cong. ch., Martha H. Williams, for support of room in hospital, care Dr. F. F. Tucker, 20; Petersham, E. B. D., for work, care Dr. and Mrs. H. N. Kinnear, 50; South Hadley, Y. W. C. A., Mt. Holyoke College, for work, care Miss Carolyn T. Sewall, 50; Worcester, Tatnuck Y. P. S. C. E., Junior Dept., for pupils, care Miss Elizabeth M. Waddell, 10; do., Caryl and Ruth Hawkes, for do., care do., 10; ——, a corporate member, for Jones Memorial Fund, care Rev. J. J. Banninga, 500; ——, E., for Battalagundu, care mission treas., 100; ——, B., of which 240 for East-st. work and 340 for evangelistic work, both care Rev. Elmer W. Galt, also 300 for fences and dispensary work, care Rev. J. X. Miller, 880, 1,865 00

Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, Dorothea, John C. B., and Elizabeth Moore, for pupil, care Miss M. E. Andrews, 25 00

Connecticut.—Hartford, Mrs. Edward C. Stone, 5, Jane W. Stone, 5, Elisabeth W. Stone, 5, all for work, care Rev. Edward H. Smith, 15; do., Mrs. Edward C. Stone, 5, Jane W. Stone, 2, Elisabeth W. Stone, 2, all for hospital, care Dr. H. N. Kinnear, 9; Litchfield, Cong. ch., Daisy Chain Circle, 5, Woman's Aux., 3, all for pupil, care Mrs. T. W. Woodside, 8; Manchester, Junior Y. P. S. C. E. of North Cong. ch., for use of Rev. J. S. Porter, 10; Mansfield Center, Charles H. Learned, for hospital work, care Dr. H. N. Kinnear, 10; New Haven, Mrs. E. S. Bristol, 10, and Laura W. Heermance, 3, both for hospital, care Dr. H. N. Kinnear, 13; Westport, Cong. Sab. sch., for work, care Rev. W. P. Elwood, 10, 75 00

New York.—Angola, Miss A. H. Ames, for use of Dr. H. N. Kinnear, 2; Brooklyn, Marion L. Roberts, for scholarship, care Miss J. R. Hoppin, 20; Clifton Springs, Mary Alice Thayer, of which 25 for village schools, care Rev. G. G. Brown, and 25 for bungalow, Uduvil, 50; Fredonia, Mrs. Mary Frost Popoff, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 10; Larchmont, Mary E. Woodin, for use of Dr. and Mrs. H. N. Kinnear, 10, 92 00

New Jersey.—Atlantic City, Laura Scull, through Miss E. C. Wheeler, of which 25 for work, care Mrs. Mary K. Edwards, 20 for work, care Mrs. Otis Cary, 10 for work, care Rev. W. H. Sanders, and 10 for work, care C. C. Fuller, 65; Bound Brook, estate of W. W. Smalley, for hospital work, care Rev. J. E. Merrill, 120; Nutley, St. Paul Cong. ch., for village school, care Rev. G. G. Brown, 10, 195 00

Pennsylvania.—Johnstown, Gertrude S. Rohde, for work, care Miss Flora K. Heebner, 10; Norristown, Schwenkfelder ch., 27.50, Y. P. S. C. E., 15, and Sab. sch., 24.27, all for use of Miss Flora K. Heebner, 66.77; Palm, Schwenkfelder Sab. sch., for use of do., 250; Pittsburgh, Sadie Connell, 5, Mrs. Caroline Weir, 1, and Barbara Swartz, 1, all for use of Rev. J. F. Edwards, 7; Towamencin, Schwenkfelder Y. P. S. C. E., for pupil, care Miss F. K. Heebner, 20, 353 77

Ohio.—Columbus, 1st Cong. ch., for work, care Rev. M. S. Frame, 108 00

Florida.—Deland, Friend, for hospital, care Dr. H. N. Kinnear, 15 00

Illinois.—Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; do., M. A. H., of which 50 for King School and 25 for use of Miss C. R. Willard, 75; Des Plaines, Cong. Sab. sch., for pupil, care Rev. J. X. Miller, 25; Edwardsville, Mr. and Mrs. W. L. Duckles, for use of Rev. P. L. Corbin, 15; Joliet, Mrs. R. E. Barber, for work in hospital, care Dr. and Mrs. H. N. Kinnear, 5; Oak Park, 3d Cong. Sab. sch., through Inez L. Abbott, for pupil in Girls' Boarding School, care Rev. R. H. Markham, 17.37; Peoria, 1st Cong. Sab. sch., for purchase of bicycle for Rev. M. S. Frame, 50, 205 37

Michigan.—Battle Creek, Friend, through Rina Furnajieva, by Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 8 75

Wisconsin.—Eisenstein, Sunny Side Sab. sch., for mission schools at Davao, care Rev. R. F. Black, 1.30; Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 2, 3 30

Minnesota.—Gilbert, Edna E. Haines, for boarding school, care Miss Sarah L. Stimpson, 11; Minneapolis, Plymouth Cong. ch., for McKinley Boys' School, Bombay, care Miss A. L. Millard, 56.74, 67 74

Missouri.—St. Louis, Pilgrim Cong. Sab. sch., F. F. Class, for work at Battalagundu, 77 70

Nebraska.—Crete, 1st Cong. ch., for use of Dr. L. W. Case, 6 75

Washington.—Seattle, A. H. Marsh, for pupil, care Dr. Chas. W. Young, 10 00

Oregon.—Timber, Thomas H. North, for hospital, care Dr. H. N. Kinnear, 10 00

California.—Claremont, Cong. ch., Women's Union, for work, care Miss H. Frances Parmelee, 15; Lordsburg, Wm. H. Linderman, for native worker, care Rev. C. A. Nelson, 35; Mill Valley, Mrs. E. A. Evans, for East Street work, Paotingfu, care Rev. Elmer W. Galt, 100; Sacramento, Mrs. Caroline Stephenson, for pupil, care Rev. C. L. Storrs, 25; San Diego, 1st Cong. ch., S. E. T., for Foochow Hospital, care Dr. H. N. Kinnear, 10, 185 00

England.—London, Anerley Cong. Sab. sch., for work, care Rev. W. M. O. Carleton, 61 94

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For Bible-woman, care Miss F. K. Bement,	25 00	
For King School, Marsovan,	6 00	
For pupil, care Miss M. J. Barrows,	1 00	32 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For use of Mrs. Amy B. Cowles,	13 20
	4,720 52
Donations received in February,	31,533 52
Legacies received in February,	6,112 62
	37,646 14

Total from September 1, 1916, to February 28, 1917. Donations, $469,484.91; Legacies, $72,292.81 = $541,777.72.

Elizabeth Barrows Ussher Memorial Hospital Fund

Massachusetts.—Andover, South Cong. ch., Mr. and Mrs. Philip F. Ripley, 100; do., Anna W. Kuhn, 25; do., Mary E. Ripley, 25; do., Mary L. Shipman, 2; do., Abbot Academy, 46.59; Pittsfield, 1st Cong. ch., 71.60; do., Mrs. Caroline H. Adam, 50; do., Friend, 1; Plymouth, ch. of the Pilgrimage, of which 50 from C. F. Holmes, 80.87; Springfield, Elizabeth Trask, 5; West Medford, Cong. ch., of which 2 from Mary E. Ellis and .75 from Friends, 2.75, 409 81

Pennsylvania.—South Bethlehem, Mrs. F. W. Beekman, 10 00

419 81

Advance Work in the Philippines

Vermont.—West Rutland, Frank A. Morse, 26 00

Massachusetts.—Saugus, Wm. B. Taylor, 100 00

New York.—Fairport, Mrs. A. M. Loomis, 2.75; Sinclairville, B. N. Wyman, 5, 7 75

133 75

Fund for Retired and Disabled Missionaries

Iowa.—Osceola, Jennie M. Baird, in memory of her parents, 18 00

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. W. W. Jordan, 10 00

Mexico Forward Movement Fund

New York.—Flushing, Broadway Cong. ch., Annie Ross, 5 00